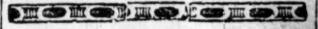


Contayning fundry prayers; very profitable for the godly Readers.

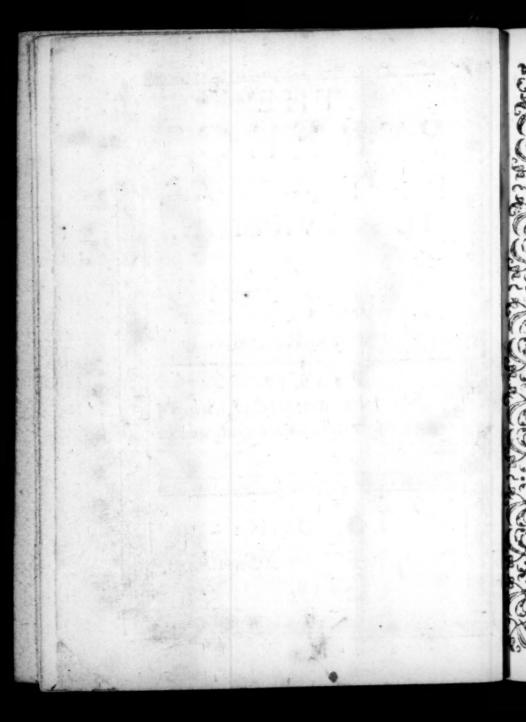
P S A L. 77.

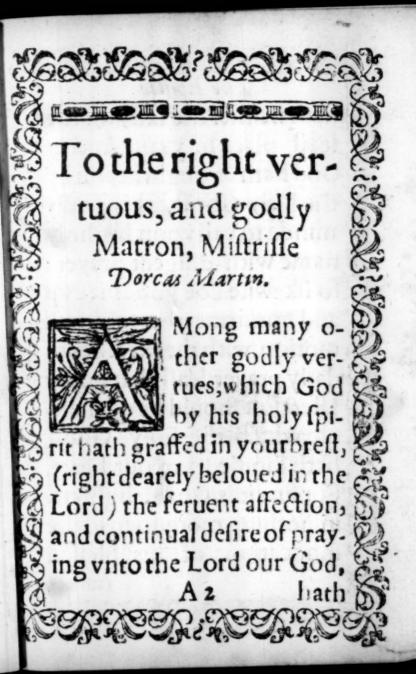
My voice came to God, when I cryed: My voice came to God, and he heard me.



LONDON:

Printed by Thomas Snodham.





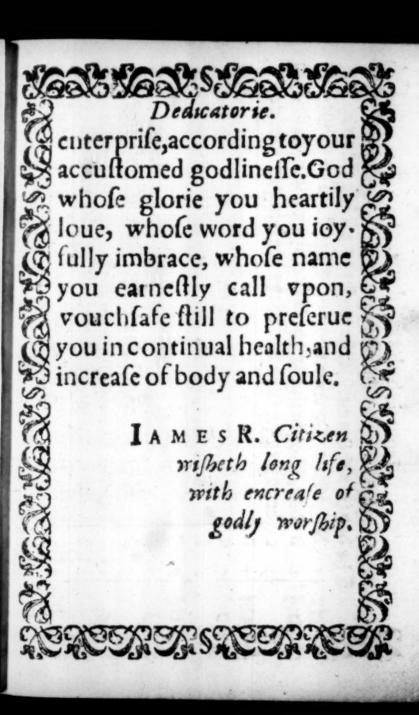
tradustradus The Epistle hath neither the last, nor the least place in you. And as God hath wroughtin you by the holy Ghost, this godly of minde to call vpon his holy name with diligent prayer : To likewife doe you flirrevp and confirme the spirituall motion, with the exercises of daily prayer, least that godly affection should be quenched which the holy Ghost hath kindled in your heart. For sureit is, God delighteth in nothing more, then in the sinuocation of his bleffed

Dedicatorie.

Oname, and in the sacrifice of Dedicatorie.

Coname, and in the facrifice of thankesgiuing for his benefits. For where the name of God is diligently called vpon, with heartie thankes for there is his blessing, grace, and fauour, plenteous; there is there is a merrie conscience: there all things prosper: sinally, there wanteth no good thing. Continue therefore thing. Continue therefore Lord) as you have godly be.

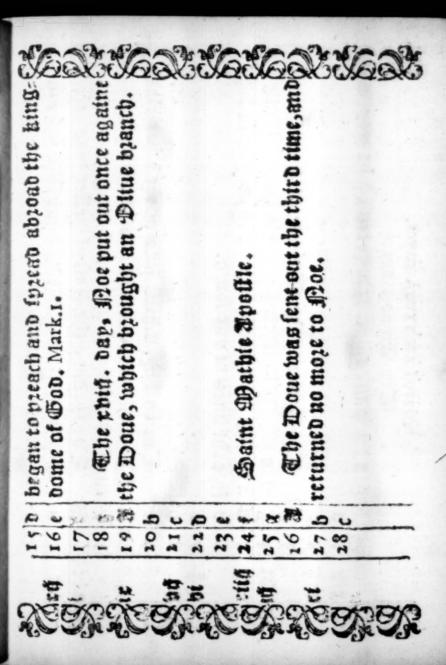
The Epiftle guing Lord, & gracious God your fauourable Father, and strong shield: so shall hee make you to prosper in all your doings, and bleffe you with long life, and much worship. And that you might haue at hand convenient prayers, to exercise your godly deuotion : I your poore Orator hauing gathered together this small vo- & lume, thought it good to beflow it on your worship. Be-(leeching you to take ingood & part this my rude and bolde enter-2



The Ctrcumcidon of Chill. On whicher Che it. dap, Moe after he had feenethetopse Che p. bay, Mabuchadnezer affaulted once began to fæ the tops of the high mountaines. ofthe mounta nes, fent out the Bauen, and after that, the Doue, which returned. Gen. 8. 60 b day, Poe being in the Arke boon the waters, Ehe dapis R. houres. Ebe uight is plid. houres. againe Jerufalem. 2 Reg. 15. Januarie hath xxxj. day cs. The Ayone prit. Che Eptphante. Date in Co तिष्ये । १३

The Bunne, tothe wonder of the world. bealca be Coo: his life was prolonged by rb. rhem and their handmaibes, had the twelue Ezekiah, in his extreame fichneffe, wast Jacob fled from his brother Efau, and returned his courfe backward by ten degræs. peares, he married Lea and Bachel, and by went to his Ancle Laban, where after leauen, The connertion of B. Paul. Che midble of Winter. 9 3 Darriartes, Gen. 19. 8 4 Reg. 20. Eld 38. 2 2 XOO

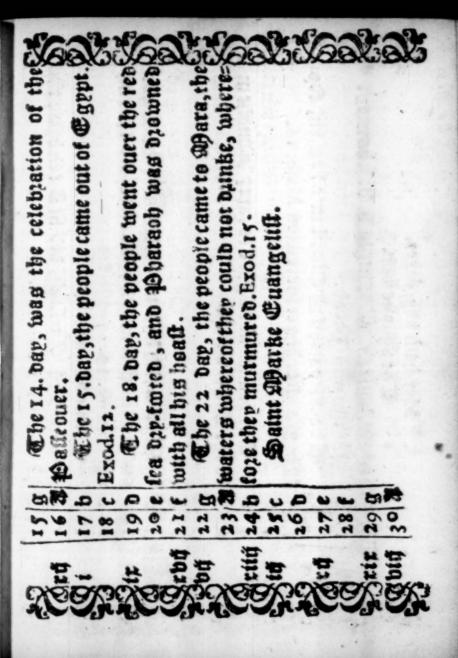
Dur Bautour etkedeemer Jefus Chzist, D. Che boly man John Baptiff, being fenigo? God as a meffenger, or tydings bringer of our health and faluation, began ro pienarether way, againit the comming of Christ. Mark. 1. The day is p. houres. The night is riid. houres. Ehe Purification of Warp. February hash xxviij. dayes. be demne ritte. 14.0 Da W



Indithat was flue hundled and b. peares be-Co bated, becaufe that Dap was appointed to pur of Jordan: where he was aduertised of Lazaren Che 1 ?. Dar, the feath of Gefter was cele: X3 The third day the Comple of Acrusalem(D) Ebe day in ra. houren. The night is ra. houren. March hath xxxf. dayes. 41 c. the Tewesto Death. Helt. 3. Ate Sooneth ker. fore the birth of our Lord. rus fichneffe. 200

Cherr. Dar, Chail made his entrance in Ehe priid. Dap, be mabe his fupper, ande Cherul, day, Nazarus was raffed by a: (1) The Anunciation of Agarp. The prb. Dap. Ebe rebt. bap, be refteb in the Depulchze. E berkbif. day, he rofe againe from Death. he was crucified. gaine, Ich, 11. to Terufalem. was taben.

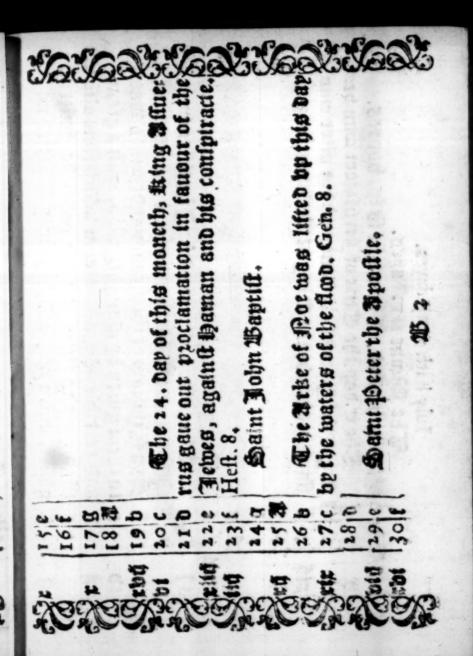
which were allembled, where Saint ar ham Ebe Tabernacle was prepared by Dofen The 6 Dar, Jofua & the people mere incamped The rid. Day, Muerus gaue out proclamawhich were affembled, where Saint Chomas The 10. day the people of Afraci went ouer 13 e tion, to put all the Jewes within his kingat Hordane, where they were 3. bates purlued. E. Tefus Chaift,the eight dan after bis refur-Ehe dap is rid. houres. Ebe night is ri. houreg. Hoe bucoueredthe Arte. Gen.8. Antdaine Dip fateb. Iol. 3.4. The Bone extr. dayes. Aprill hath xxx. dayes. 14 f Dome to Death, Heft. 3. wag prelent. b Exod. 40. to doi to b



The Afcention of Chailt into heauen, for-Che piid. Ezebiah, Did first celebzate them Chep which had not celebrated the 19affe-Sa Gob commanded Poe to carry bictuals in Ex Corbi (1 |b | Polittip and Facob. ty dayes after his relurrection. Mach. 16. May hath xxx. dayes. Che Ayone err. Tate 13 g affeouer. 1 Chro. 30. Cerme beginneth. g to the Arte. Gen.6. 8ap. Numb. 19. Sekar Person 9

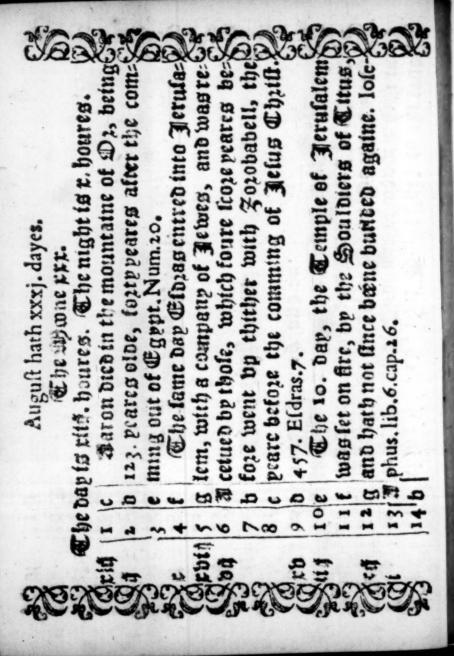
Therb. day, the children of Istrael mur E The gri. Dap, fire from aboue confumed pari mured after fleil, and God fent them plenty D of Muailes. This was the 10. day after they Cherbi. Day, Cos made Manna to raine The iby. Dap, Moe entred into the Brite, Dount Dinat. Num.9. The grad Day, Aoe came forth of the Arbe. K Departure from Egppt. Exod. 16. 26 f ofthe hoaft of Afrael. Numb 12. to'g Downte Exod.16.

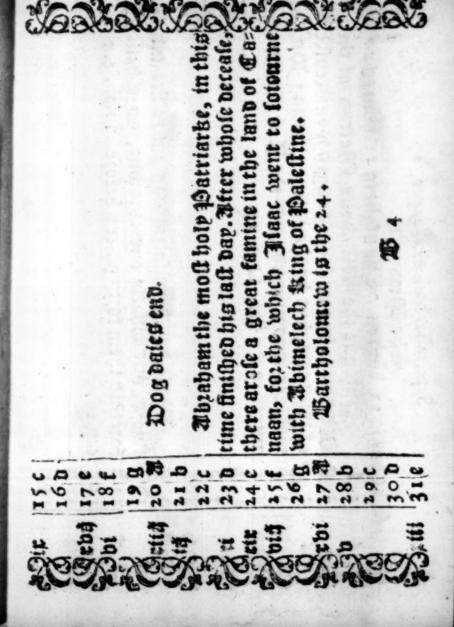
mount Dina's and went thence the third mo-Chis day the children of Afrael came tock phefus was buined, the peare befoge Jefus The 6. day, the Cemple of D'anain C. Chrift, fifty foure, which Cemple was accounted moft excellent of all the Beathen The Day is 16. houres. The night is 8. houres. Junehath xxx. dayes. The Albane prik tof Churches. 300



The tr. bay, the Cttie of Jerufalem was be-Er 13 e Cod gaue to them certaine politiche gouer-so it tat mance, and a speciali kingdome, in which nothus departed, and were come to the mount of The 50. Day, after that the Afraelites werex A Cegeb the fpace of gbid.monethe, e after was Dinai, the law of the x. commandements was to them giuen by almighte God, with a great finally taken by the Ating of Babilon.ler. 39. The day to to. houres. The night is fr. houres. The Mone kir. dapes. Iuly hath xxxj. dayes. Dogge dales beatn.

is I wazilitoping of Cob, and of whom Chzift ind) true mord of God, untill after Chift has fultime to come Mouto be barne. Do that among! his people alway remained the Church and S. Names the Apollie. fered Exod, 19. and 20. ABary Magbalene.





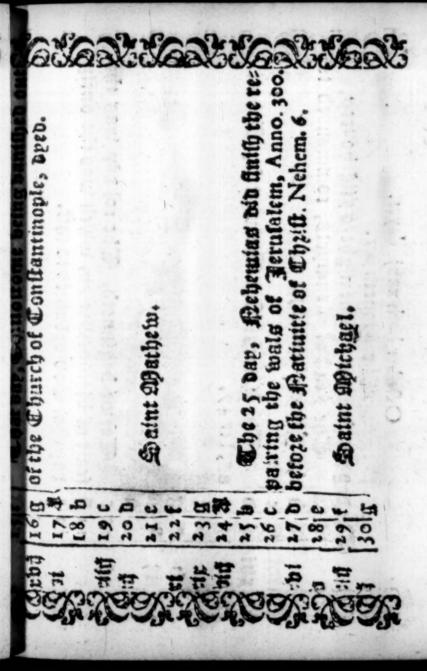
Sulanna the mou count ... Sulans accuste.

g Hebrewes. by two faile Judges was accuste.

3 of adulterie, but by the policic of young Dares.

b niel, the was purged, and the Judges com of Sufanns the most chaste Matron of theese foretold them forty yeares before. Iofph. 3.7.E. A fword, and wholly ouerthrowne, an Chriff, The fr. bay, Terufalem was put to fire and Che daylare. houres. Che night is 12. houres. September hath xxx, dayes, a he an mone rite. cap.26.

The Through of Montenante Property



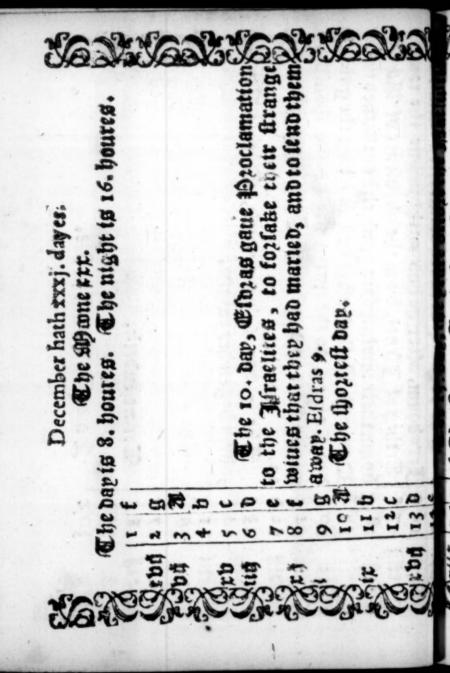
Eerme beginneth. Ehe 10. dap was the The Healt of Trumpets, commanded toe The Jewesfasted and wept for Godose feath of iReconcillation, which was the onelpo The day is E. houres. The night is giid. houres. October hach xxxi. dayes. day that Wod ordained to fall. The Boneth mr. b the Jewes, Leuit. 23. ag, Icr. 47. Xeb

Che 13. Bayery the teats of the seabtingthese

fand Jewesto the wilde beafts. Anno Dom. Mroret ... Arke refted bpon the mountaine of feaft of Eafter, Difputing with the Boctouray, The 12. day, was the feast of the holy course, of age, and thie moneths, was found at thec. Saint Hukethe Guangelift. Che 18. Dap, D. Tefus Christ our Lord, being but 12. peares? which was the 160, after the beginning of the P is b began, and lafted feauen Da es. Leuit. 22. Gimon and Aude is the 28. and the rest of the reality of the Brarat in Brmenia. Gen. 8. in the Emple

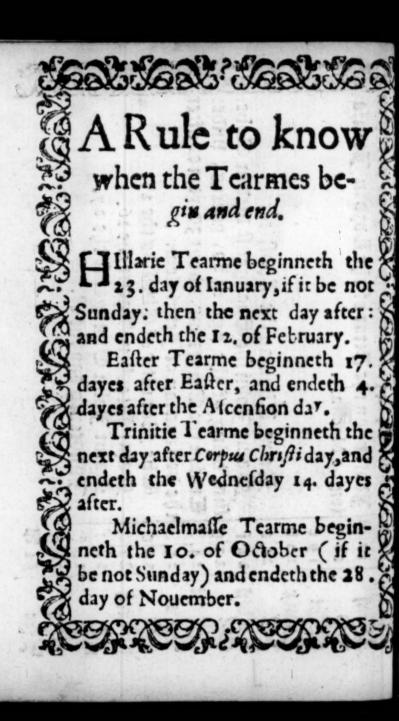
Constantius, died this dar, thice hundzethill this score and foure peares after the Azatiutty Che day is ir. houres. Che night is rb. houres. Neuember ha:h xxx. dayes. Che mone rrr. of Jefun Chill. All Baints.

18 g boamtheir lawfull King, which he ozdained in S. g boamtheir lawfull King, which he ozdained in S. 3. Dan, and Wethel, after he had fet by the gol- 3. 16 e Acrobam, after he had withdzawne the tengo Che 17. day of this moneth, Ausne Gli-X goe no moze to wordjip in Jerufalem. 3 Reg. K Saint Andrew Apolities Ma Sao Baberh began her raigne. 4200.4 Eerme endeth.



16 g of Christ, 145. Antiochus the great, set by and 17 & Journ ponthe Aitar of the Lozdin Jerusa-E. 18 b sem. 1 Macha. 1. us, being of the age of 89. peares, buder Saint John the Cuangelift Died in Cpbe-Craian the Emperour, about 30.peares after The Batiuftie of Chrift is the 25. Baint John Cuangelift the 27. Baint Stephen Bartir the 26, Saint Chomas the Apolitic. the deftruction of Jerufalem. Innocents day the 28.

St had

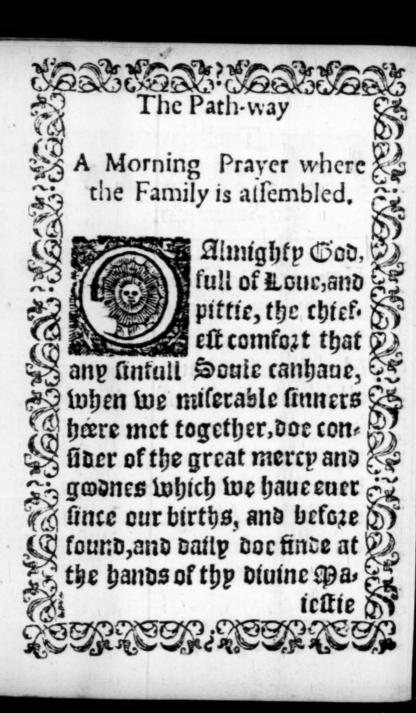




to Saluation.

How a man shal behave himself in the Morning when he rifeth.

When thou risest in the Morning, see that thou with all humblenesse of minde, kneele downe, and lifting vp thy heart, thy hands, & thy eyes vnto heauen, to God the Father Almightie, pray on this manner.

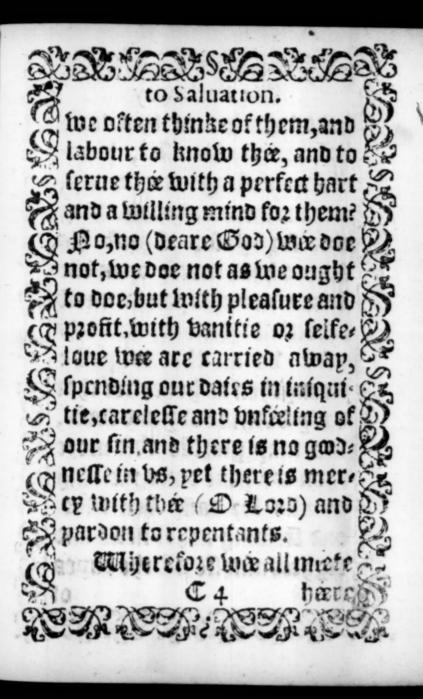


to Saluation. iestie, together with our great buthankfulnelle every way to thee againe for the Iame, we must nedes cons felle, and cuen from the bot. tome of our hearts doe ace & knowledge that most bit Q speakeable is thy mercy in & sparing be still to live, and in not confuming vs away from & the earth, and from before & the: for half not thou (D) deare God) of thy free mer. cie before the foundations of & the world were laide, chosen selected bs for thy children, When ?

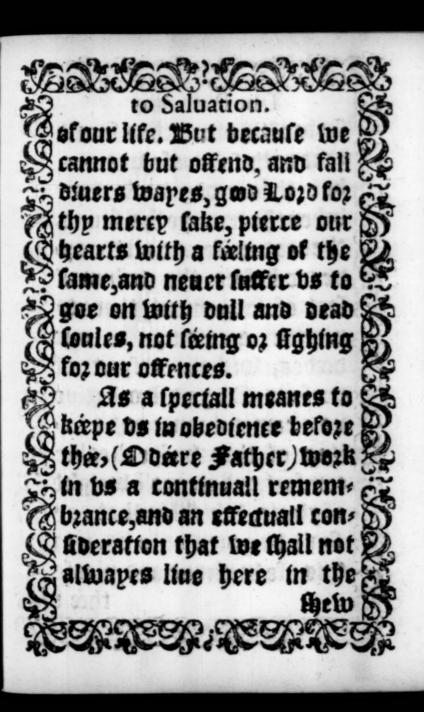
The Path-way when others as good as wo by nature hall burne in bell eternally, being released of thæ, in that hidden counsell of thine: Dat not thou to g our endles comfort certified and made knowne the fame bnto our fpirits : Haft not & thou created us neither bealfs, toades, wormes, or o any fuch like bgly creatures, but in thine owne image, ac. cording to thy likenelle, to rule ouer the Fiches of the Sea, and the Fowles of the heaven, and over every thing that

to Saluation. that moueth bpon the earth? And when being thus crea. ted innocent, pet wie perli. fed not in the fame, but fell into the curle that bringeth eternall death, dioft thou not le pitie bs, as that for our re. demption and lafetye thou 6 grudgeft not bnto bs, and & for bs, to power out the hart e bloud of Jefas Chaift thy onely Sonne our Saufour, no other means being where by we could be faued ? Haft ! thou not by the holy Spirit! wrought faith in our hearts,

The Path-way to belieue by him, & foz him to be infified befoze the ? Datt thou not in some mea. fure begun the reath of fin & in bs, and wrought our fan & diffication? Oniop we not the benefit of the word, the free. Dome of Conscience, great peace, and plenty in outward & things, with many and infi. nite benefits moe, waking & fleping at home and abread & Q in our felues & our friends : 5 ofor all which (D good Lord) what doe we are we thank, & full buto the for them? coe

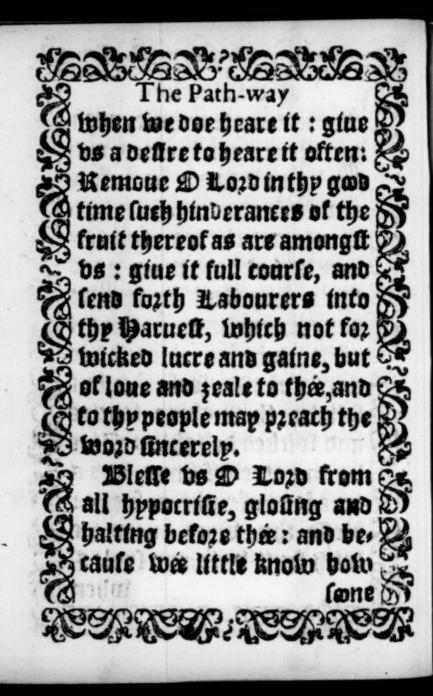


The Path-way here together at this time vefore thy Maiectie, humbly confessing our wants, and most entirely befeething the foz Jelus Chaift bis & Cake to have mercy bpon bs: Q Dane mercy bpon to mot mercifuil father, and foze gine bs all that is paft : & Grengthen bs bereafter that & baily bothin body and foule, we may glozifie this moze then we have done, pelding thanks for daily benefites, & and Ariving in holinelle and righteousnesse all the dayes



The Path-way thew of this weetched world that both so please vs now, but that a day will come when the trumpe shal found, the dead arife, and all weap. peare before thy tribunall & sleat of judgement, there to so receive according to our diedes, without respect of persons: Dh god Lord gine & bs a remembrance and a fce ling of that buspeakeable? comfort, and eterna'l weight of glorie, which in that day & Chall be given buto be, if in this life ive ferue and pleafe thæ: h

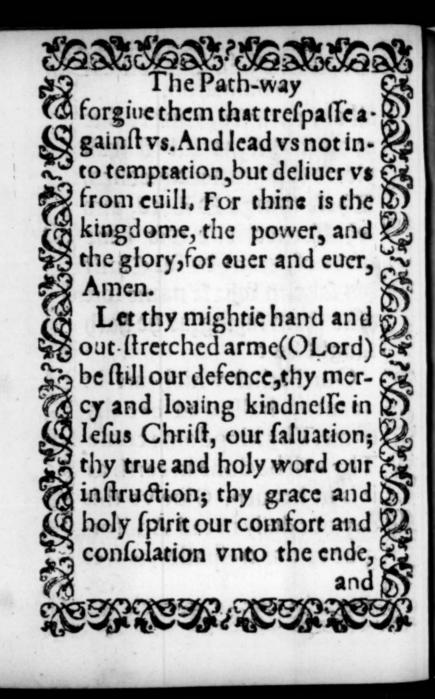
to Saluation. thee: and contraribile, even terrifie our confciences, and let bs as it were fe befoze cur faces the dreadful jubge. ments, and the fearefull toz. ments that both in body and scule they shall be sure to have for cuermore in the pit of hell, which in this life doe o not ferue and please the, but follow their owne fancies & and luicked delights : Wine bs an hatred of finne, and a frue loue of rightesuliteffe: ? Splesse the word enermore with fruit bnto our foules, when

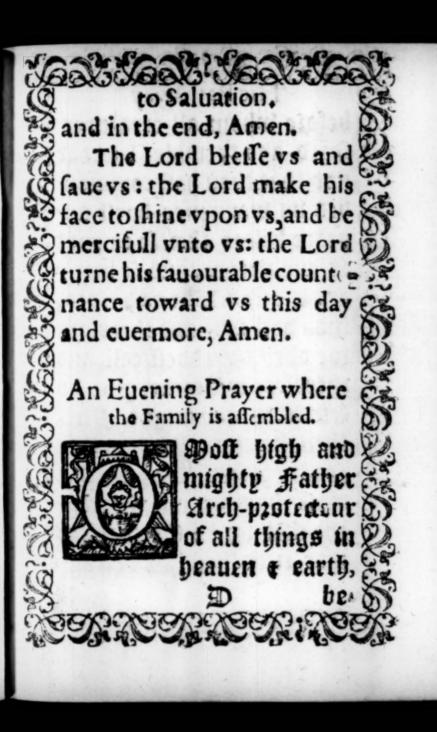


to Saluation. fone thou wilt fend this pampered fleth of ours buto the wormes, Coppe our breathes, and call alway for our foules to come buto thee, whether this day or no before the evening: bleffed § Father for Jeins Chaift his take, prepare and make bs reaste for the, that when the houre commeth, we may neither feare noz faint in faith, but toyfully without any farities and cries of des speration, and of a troubled and bered confcience patte a.

The Path-way way infull hope and affas rance, that all our finnes are iniped away in the bloud of & Jelus Chilk, and we to the in him to reconciled, that life foz euermoze is certaine bnto be. Latt of all (god Father) with most humble and har s tie thanks for thy godnelle to bs this night, let tho mercifull epe lote bpon bs this day, and lokepe by body and foule, that being occupted in our feuerall callings, we may be lafe by the from

to Saluation. all our enemies, t live to the or die to thee, as it best shall please thy gratious goones. Thefe-things D Lozd, and whatsoener else wee hane næde of, grant be for Chrift his fake, in whose name wee ? alke them laying, as he hath taught vs: Our Father which art in heauen, hallowed bee thy name. Thy kingdome come Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. Andfor- & giue vs our trespailes, as wee





The Path-way before whom all creatures feare and tremble, were it not that thou haft comman. ded be we neuer durft ap. peare before the, fo corrupt g is our nature, and fo many are our fins. But god Lozd, thou bolt bid, and therefore we obey, thou doest call, and therefore wie come, giue vs & spirits to pray aright. First & then heere mette together 3 (beare father) we paid this most humble and heartyc & thankes for all the mercies that ever then halt bestow. & ed

to Saluation. co upon us in body or mind, in our frines, og in ours, pate uate oz common, tempozall oz eternali. Manpand mer, h nailous have they bene, and fill are bpon bs, pea cuen (god Lord)paft finding out. This day what thou halt ! done for vs which of vs doth know oz is able to expresse : Father of heaven forgive us that we cannot acknow, leogethem, oz praile the for them as we ought, and quice tien bs in this dutie moze & moze. Pardon and fozgine

The Path-way bs whatfoeuer we have of fended the withall, this day oz euer befoze, either in thought, word, or bede, yea euen our lecret finnes, fuch as we have committed and know not of : remit them bnto bs for Thriffs lake : change bs (D Lozd) and we hall be changed : create in bs cleane harts, and renue a right spirit within vs:bzeak the Arength of finne, that would subdue be more and b moze And (D mercifull father) so frame these hearts

to Saluation. of ours within bs, that wie may moze delight to live ac. cording to the will, then to entop all the world, and all the pleasures therein. Lap o it often god Lozd befoze our & eles by thy remembring fpirit, that thou haft bzeathed the breath of life buto bs, not & that we Could live as wee alitt, but that in holinelle and D righteousnette wie thould walke before the all our dayes. Lay it before bs, D & Lozo, that the time wil come? when the Trumpet Call found of E

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The Path-way found, the ocad thall rife and we, ruen we here met toge. ther at this time, all and es nery one of bs, hall molt affaredly frand before the indgement feat, with naked & hearts, with open and bufols ded consciences, there to gine & an account how we have fo done. In which dap, D the top! D the endlesse top that they hal have, who waining themselves from the glifte. ring thelv of this wretched & morid, in heart and truth have fought and ferued the! Come &

to Saluation. Come, come ye bleffed of my Father, to their comfort thall they heare, and possesse the kingdome prepared for you. But woe, wee to all & careleffe liners in that fierp & day: they Hall drinke the wine of the weath of God, be tormented in fire and beimstone before the holy e Angels, t befoze the Lambe. They hall have no reft day noz night, and the finoake of their tozment thal ascend for Q euermoze. Father of hea. uen haue mercie bpon bs, Butt ?

The Path-way knitthele hearts of ours fatt onto thee, and now while we have time give be grace Tightly to thinke of these Sthinges. D continue thy word of truth among t vs, euer to our comfost. Let the fæde thereof now fowne in our harts, take fuch deepe rote, that neither the bur. ning beate of perfecution caufe it to wither, noz the Thornie cares of this mozie, b riches, or voluptuous lining Schoke it, but as lede lowen in god ground, it may bring &

to Saluation. forth fruit according to thy pleafure. D Father, giue bs grace, that when we heare of finde by thy word any sinne that is in bs touched, we map ffring and Audy without delay, willingly to reforme it. Bepe be, god God, that we & never (warne for the feare of man, from our owne true knowledge, becomming fer. uers of time, and beniers of the. kepe bs from all hard. nelle of heart, contempt of thy word, and from all dife fembling !

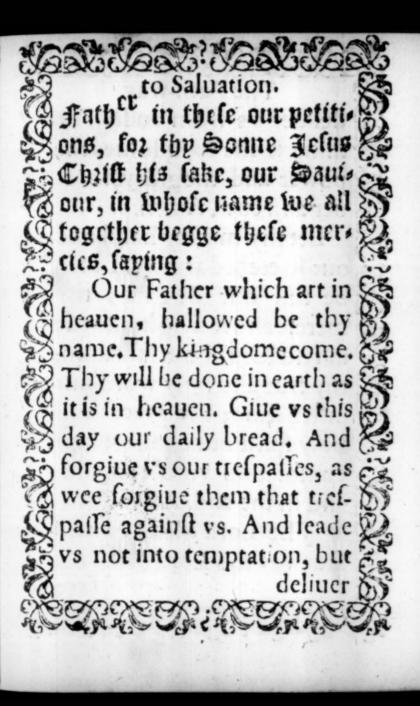
The Path-way lembling of Anceritie. In. crease true love amongst bs moze and moze: Cay our headie, wzathfull, and wice ked affections moze a meze : 7 and every way, god Lord, renue us to thy liking: bleffe thy whole Church, D God, f with graces necestarie, this parcell of it, our native land Q and Country, diere Father blede it Gill with continue ance of thy truth; letten in § it daily the number of blinde 2 and wilfull Papifts, prophane Atheifts, and ens crease 6

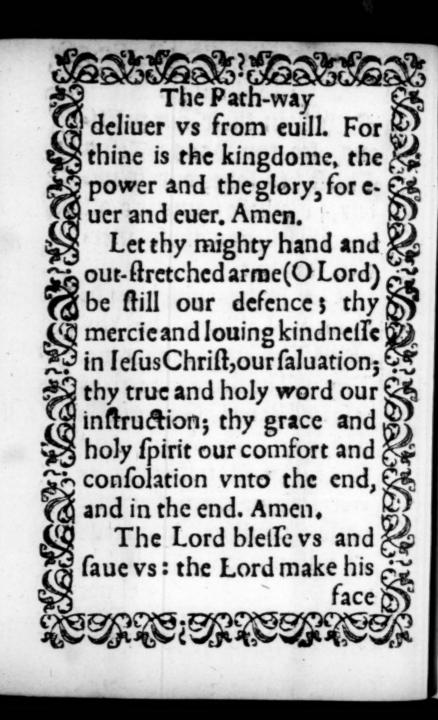
to Saluation. crease the number of thy true childzen. Dppreffe bs not, dere God, with the weight of our ingratitude. whole lines and knowledge answere not the dayes that we have had. Worke with vs henceforward for thy mercies fake. Peelerne bn. to be long aline, god Lozd, our gracious Prince and Couernour: multiply thy spirit byon him and all his, that Ifil more and more he may feeke and fet out, keepe and maintaine that which pleaseth

The Path-way pleaseth thee. Give unto his honozable counfell, grad ces necestarie for such a calgling. Wielle all other Por bles, Pagifrates, and the whole body of this Realme, with true hearts to the and to this Countrey. Increase of in Ifrael the number of true Watchmen, whose hearts may læke the and the peo. ple, and not their owne glo. g rie and commoditie. 152ing to thy Folde by them such S wandzing remnants as are thine. And (D Lozd) be gracio S

to Saluation. gracious to our kindzed and friends in the fleth, lighten their harts with the Sunne of biderstanding, that they and we acknowledging one truth, may glozifie the in the true and constant pao. festion of the same all the dayes of our life. Comfort (D Christ) thy afflicted members wherefoeuer, 02 howsoever troubled, and grant bs peace in our dapes, Wifitbe thy pleasure. Final. gly, because the night is now byon bs, and we readie to

The Path-way d take our red, let the bed, D Lord frike into our hearts that the grave is almost rea. disfor vs. Which of vs can R tell whether thefe eves of Jours, once closed by, Mail euer open any moze againe or no ? Lord therefore receine bs: into thy hands we & all here now commend our e d felucs, body and foule was & bequeath buto thee, keepe os this night and enermoze dreadle for the when thou & Malt call bs. Heare bs D Lozd, D God and mercifull Father !



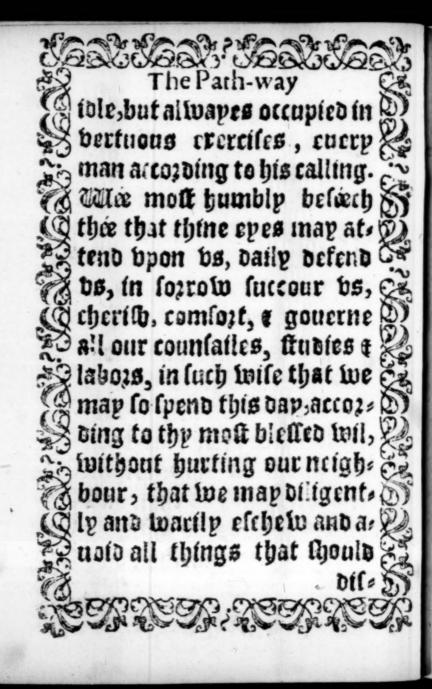


to Saluation.

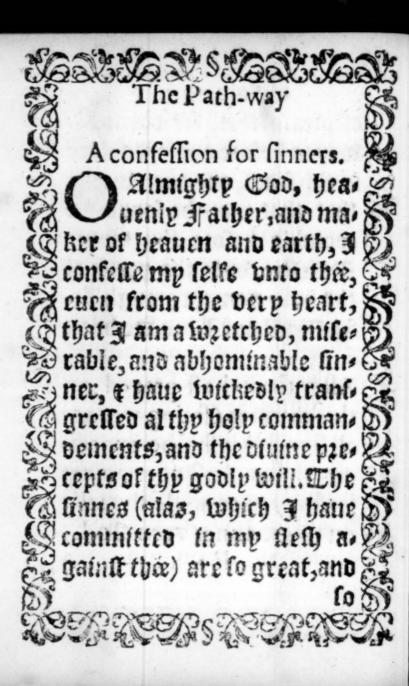
face to shine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance toward vs this day and euermore. Amen.

A Prayer for the Morning.

Ogentle God, we thanke the for the south of the south of the such that then comfortable rest, that then half given vs this Pight. And sorasmuch as thou half commanded vs by thy holy word, that no man should be sole, of the fole, of



to Saluation. Sossplease thee, set them alwayes befoze our eyes, line in thy feare, and euer worke that that may be found aco ceptable befoze thy dinine & Maieffie, bnto the praise of thy holy name, through 3co lu Chaift our Lozd. Do be it. 6 After thou hast prayed on this manner (feeing wee are all sinners) it shalbe expedient (if thou hast convenient & deafure) to confeile thy felfe & on this manner vnto God.



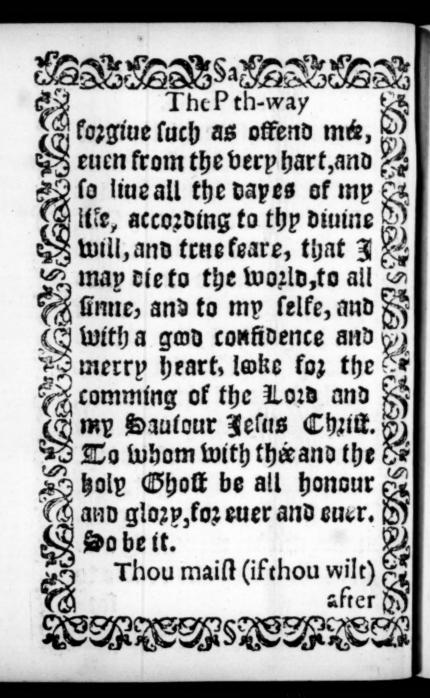
to Saluation. so ercedingly increased, that they are no leve innumeras ble then the fands of the fea , and they thauft me downe, even as an intollera. ble burthen. In thefe wice ked finnes (Dh Lord God) haue 3 hitherto walked, ac. Scording to the will of the G Paince of this mos b, whiles I did that was pleasant to the fleth & ill luffs, through vaine thoughts, the blind e nelle of the heart, the out. 2 ward pretence of godinelle, and fained faith. This came

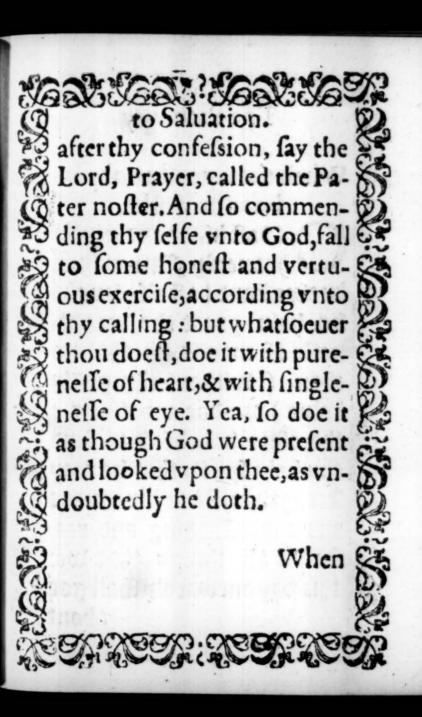
The Path-way to patte (Dh weetch that 3 am) because that 3 did nes Quer earnestly strive against the suggestions of Sathan, onoz the concupifcences oz des o fires of the world, nor yet & the lufts of the flesh. But Q fithily obeyed them a thous Cand times more then the motions of thy holy spirit, D Lord my God. It came to passe also, that I vid set nonght by thy gooly coun. d faile, despited the holy name, and feared thy bengeance and beaute displeasure no. thing b

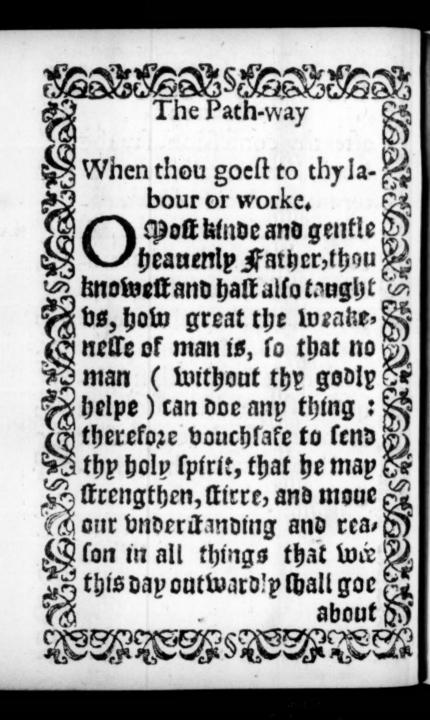
to Saluation. thing at all. But whatfoes uer I haue in this behalfe offended thy most gooly mase ieffie, it fore repenteth me, and the fault greeneth me euen buto the bery heart. And if it were not (D molt mercifull father)that thou habit laide bp merciein the bowels, blod, & wounds of Jelus Chailt thy Sonne, and our Lozd, for fo many & as bufainedly repent, and e d truly belœue, be their finnes never fo great and many, 3 chould for no other way, but 4 through

The Path-way throw mp selfe downe head. long through desperation, into the bottomicae pit of bell. But fozalmuch as thou & I half fent thy welbeloued fon & Jefus Chrift, to be our mediator and mercy Cocke, and baft promifed grace, mercie, 6 and logginenelle of linnes to G as many as aske it in his & name, through faith in his blod: therefoze in this? time of grace and mercy, 3 miserable finner come now & buto the and defire the my Lozd God, that thou wilt

to Saluation. graunt me, through that our Lord Jelus Chrift, a right and true faith, and for his take forgive me all my fins, and make me to walke baily moze and moze in a new beart, and in the fruites of the holy Shoft, that I may otterly vespise all the bus godly lufts of this world, and that I may be found continent, pure of liuing, temperate, god, righteous, e honest, diligent in all god, h nelle, mete, mercifull, mo. delt, humble, and readie to







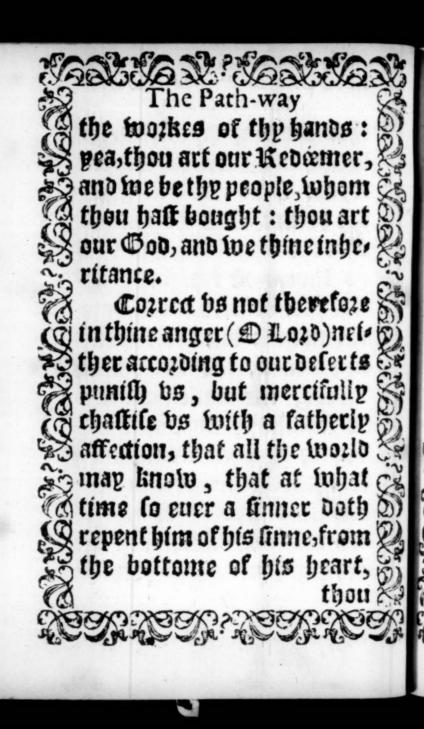
to Saluation. about and take in hand, oz of that we inwardly that think oz have in minde, to the in C tent that it may all be some! to thy glozy, and to the profit of our neighbour. Amen. A prayer for the Euening. Lord God, Father enerlasting and full of pittie, we acknowledge and confeste, that we be not woz. thie to lift by our eies to heaven, much leffe to prefent our felues befoze thy binine & Patettie, with confidence,

The Path-way that thou wilt heare our prayers, and grant our res quetts, if wee confider our downe deferuings. Foz our 8 Consciences doe accuse be, & and our finnes witnesse a. & gainst bs, and we know that thou art an bpright Judge, 3 which voeft not instiffe the Ca finners and wicked men, but Ca punishest the faults of all D s fuch as transgrelle thy com. maundements. Det moff & amercifull Sather, fince it & Thath pleased thee to come? maund bs to call byon the

to Saluation. in all our troubles and ad, nerlities, promiting enen then to helpe bs, when wie fæle our felues, asit were swallowed up of beath and deferation: we bttecly re. nounce all worldly confi. dence, and fle to thy foue. raigne godnes, as our one, ly fay and refuge, belech. ing the not to call to remembrance our manifold finnes & wickednesse, where by we continually prouoke ! thy weath and indignation against bs: neither our neg.

The Path-way ligence and bukindmelle, which have neither worthis I ly eftermed, noz in our lines Infliciently expressed the slucete comfort of the Go. pell, renealed buto bs : but o a rather to accept the obedi. ence and death of thy sonne Jelus Chaift, who by offer on ring bp his body in Sacris fice once for all, hath made a sufficient recompence for & all our sinnes. Haus mercy d therefore opon bs, D Lord, D and forgine be our offences. & Teach vs by thy holy spirit that of

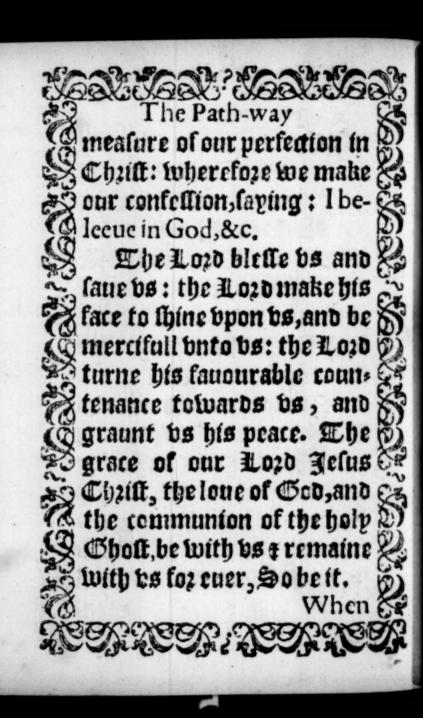
to Saluation. that we may rightly weigh! them, and earneftly repent? for the same: and so much the rather (D Lozd) because & that the reprobate, and such & as thou halt foglaken, cans not praise the, nor call upon thy name: but the repenting heart, the forrowfull? minde, the conscience op. preffed, hungring and thirtte ing for thy grace, thall cuer ? se set forth thy praise and glos se rie. And albeit wee be but s I wormes and buff, pet thou ! art our Creatoz, and webe

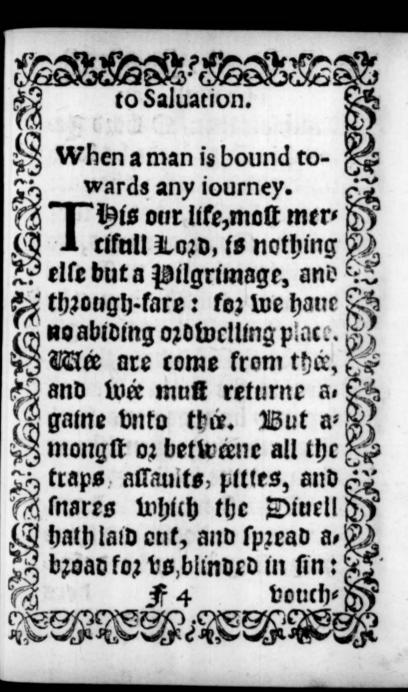


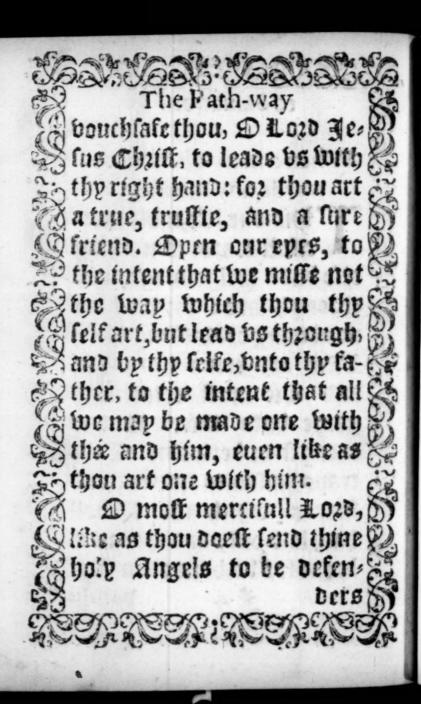
to Saluation. thou wilt put away all his wickednesse out of thy res membrance, as thou half promifed by the holy pro. phets. Finally, for as much as it hath pleased the, to make the night for man to reft in, as thou haft ozdained him? the day to travaile: graunt (D deare Father) that we map to take our bodily reft, that our foules may contie nually watch for the time & that our Lord Jefus Chrift Hall appeare for our delines? rance b

The Path-way rance out of this moztal life: and in the meane feafon, that we be not ouercome by any fantalies, dreames, or other & C temptations, but map fully & fet our minds bpon the, loue? the, feare the, and reft in thee, in such sort, that our very flap also may be to the? glozy of thy name. Further, § moze, that our flepe be not ercelline oz onermuch, after the inlatiable delire of the fleth, but onely lufficient to content our weake nature, that we may the better be disposed &

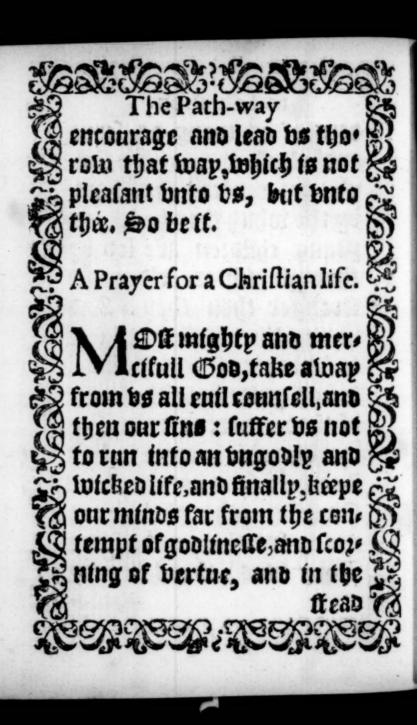
to Saluation. disposed to live in all godly conversation, to the glozy of thy holy name, and profit of our brethren, through Jelus Chafft our Lozd, in whole name we make our himble petitions buto the es be hath taught bs faying: Our Father which art &c. Almightte and enerlas fling Cod, bouchfafe we befech the, to grant be perfect continuance in the linely faith, angmenting and en, & creating the fame in bs datly, butill we grow to the full theas



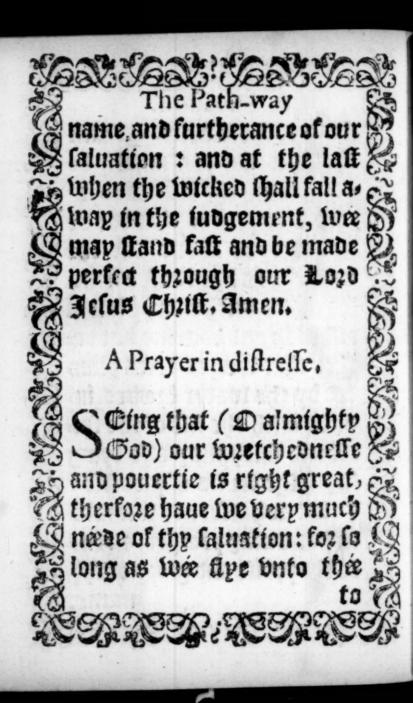




to Saluation. pers of as many as ferue and please the with a sim. ple, innocent and pure hart, by the which they be led, as & poung chilozen are led by them, which are elder and Aronger then they. And like as thou dieft bouchfafe to fend thine Angel Raphael to be a guide unto the sonne § of that reverend man Toby: Touchfafe euen fo (D) Lozd) to fend bs the fame Angell (although wee are & not so worthte as the same Toby was) that he map encoust



to Saluation. stead of those euils, graunt that wee may continually be occupied in thy Law and facred Scriptures, that we be not carryed about like the wicked, as light daft & fruit. les chaffe, with every blaft of affection and doctrine, but ras ther that wee, as tres plans ted by the water brokes, in. dued with the life of the fpi. rit and faith, may also bring forth the fruits of god life: that whatfoener we take in hand may profper, & tend to the praise and glozy of thy



to Saluation, to the intent thou Houldest be our spedy succour and ale fared defence, we call to remembrance our moft gres uous finnes, corrupt life, and lewo behaniour, which nep, ther we will hide, noz yet if we were willing thereto, could keepe the same fecret ? from the. Thou right well & perceineft al our naughtines which we truly acknowledg & and confeste buto thy disine maiellie : we have gree? quoully linned, we have done greatly amille, wee have bæne?

The Path-way biene meruatious disobedient, very Aubbozne, and erceding wilfull against the, who deferue farre moze hate & nous displeasure then thefe, which we now fiele and ful- & fer. But bow thou downe & thy favourable loke (Der. 2 cellent Father) and gine eare onto our fernent Pagy ers : have compattion bpon bs, that cry out daily buto the, and lift by our forrow full eyes and beaute mindes towards the most excellent mercies feat, hauing this

to Saluation. affured confidence, that thou art ready to forgiue, rich in louing kindneffe towards fuch as call bpon the, and ercceding mighty in thy works, aboue all Gods, and & wilt not delpile be in fo great diffreffe, and tribular tion. Thou art moft puil & fant, thou thewest wonder full things, and thou art Tod alone. Teach bs there, & fore thy perfect wates, caule bs to waike in the bleffed D trueth : call backe our wans & vering heart buto the, that

The Path-way it may fand greatly in feare of thy holy name. Thou bes rily half nobig made bs pars takers of thy excellent mer, cie: but foz as much as wee were very bngratefull, the hoalts of the bigodly are ris d fen by against bs, and the b of fore-front of curled mens Dattailes hath affauited vs. & who neither regard the at all, noz make any account of thy most blessed name and pure dodrine, endeauouring & all onely by their most lewo practifes, through the fame meane, b

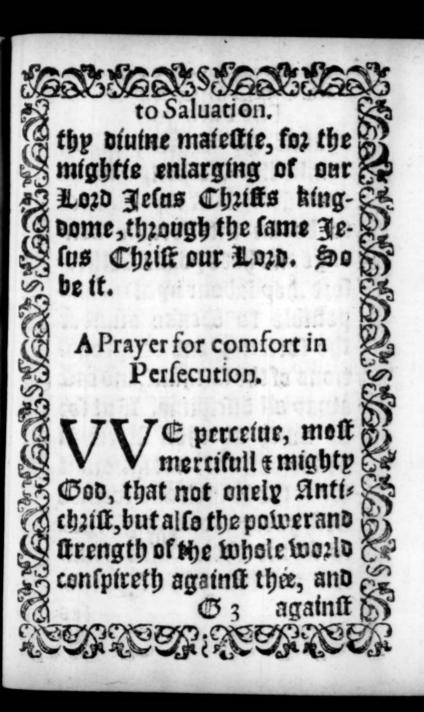
to Saluation. meane, to destroyat one push both the true worthipping of the, and our foules alfo. Signing that therefore thou art a very mercifull @ DD, long luffering, of great love and trueth to truck buto, haue an especiali regard bn. to the children of thy louing ? promise : be fauourable, Arengthen & defenothem,ad, uance thy banner to our fale? uation, to that the cruell ad. uerfaries may be confounded and that all may right well fee and enivently perceine b

The Path-way ceine thee to be our onely most god and louing God, through Jesus Christ our Lozd. Amen. APrayer for the prosperous fucceife of Christs kingdome, against the enemies thereof. Urdaily petition is (D Aimighty God) that the kingdome of our Lozd Jesus Chaist may be aug. O mented, appeare at length to be most perfect, which thing &

to Saluation. thing we now also befire bery instantly in our hearty prayers and humble supplie cations. 1Be ailvayes mind. (full thereof (D good Goo) of his fat and most pleasant & oblation, which he made for bs bpen the Alter of the Croffe, and grant that by so the triumph of his most pers co offed vidozie and conquett, we & map take both faluation and & pelightfull pleasure : ale though we denie not, but & toat the same thall come to ? palle, without our beferts **3** 2 Toho !

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The Path-way who have (through our ma, nifold wickednette) offended the very many and infinite wayes: pet for thy tender louing mercies fake, put them to thame and confust. on that repole all their trust in Chariots, Hogles, and worldly power: but raile and lift by to faluation fuch as are wholy bent to de. pend bpon thee, and bow downe thy mercifull and fasc uourable eares, to heare the & feruent prapers and petitis ons lubich we make unto



The Path-way against thy Christ, which thinke thy Cospell, and the reedification of the Church to be an intollerable bondage and hard poake. Icher, foze they labour by al means possible to breake asunder the focieties and congregations of the faithfull, and call & away all discipline. Wut for as much as thou littelt in heaven, and art not ignozant? what the Diuelland wicked fielh goeth about, langh thou to scozne their vaine counfels, and bring their purpo-FEB 2

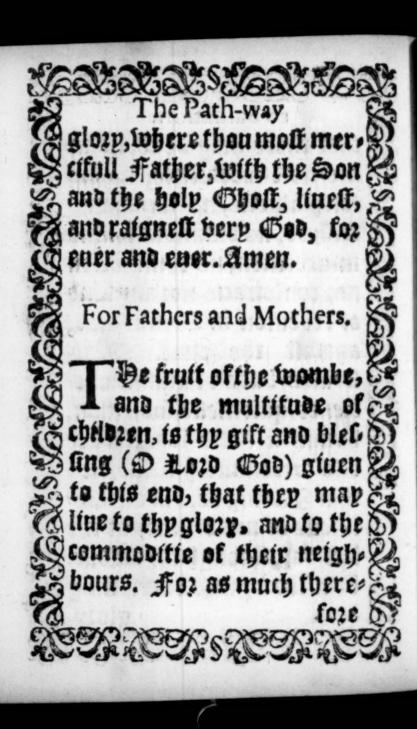
to Saluation. les to nought, let them fæle thine anger to be kindled as gainft them, and make them Nationied at the fiercencie of o Sthine indignation, so that & they may not be able to de. froy thy Church, euer whom thou half appointed Jefus Chafft our onely Sas & utour, that in it he might ; raigne by the word and fpi. rit, with invisible might and & power. Wherefore graunt & buto be, although butwoz. & I thie and Chrinking chilozen, & fuch faith and constancy, that

The Path-way we may finde him, and allo confeste him to be our onely Bing, and that we may no. thing doubt but that we be his nation, people, and herio tage, being most affured of this, that hee is of such Grength and power, that b with his word more frong then fron, be is able to de. Groy whom he will, and breake them in pieces like earthen pots . Therefoze (D God) turne the Kings and Princes of the world! onto thee, that they may be wife ?

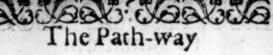
to Saluation. wife and understand, where by they may bnfainedly ac. knowledge, embrace, and kille the Sonne, leaft when his anger Gall once be kin- 6 dled, they perith and be des Aroyed for euer. And when it thall be thy god pleasure, & make them bleded for ener-C moze which commit them. felues to thy governance and protection. So beit. A Prayer for a true subie &. S it is thy godly ap. pointment, (D Lozd

The Path-way God) that some Mould beare rule in this world, to fee thy glozy fet forth, and the com, mon peace kept : fo it is thy pleasure againe, that some thould be subjects, and inferiours to other, in their bo, acation; although before the, there is no respect of per. fons. And for as much as it & is thy godly will and pleas & fure, to appoint and fet me in the number of subieds : I befeich the to give me a faithfull and obedient heart & onto the higher polners, that b

to Saluation. that there may be found in me no disobedience, no bn. faithfulnette, no treafon, no fallhod, no diffimulation, no infurrection, no commotion noz conspiracie, noz any kind of rebellion in word or bed, against the civill Pagi-Grates, but all faithfull obes dience, quietneffe, fubicaion, e humilitie, and whatfoeuer elfe becommeth a subica : that I living here in all lowlinette of minde, may at the late day, through thy fauour, be lifted by into everlatting



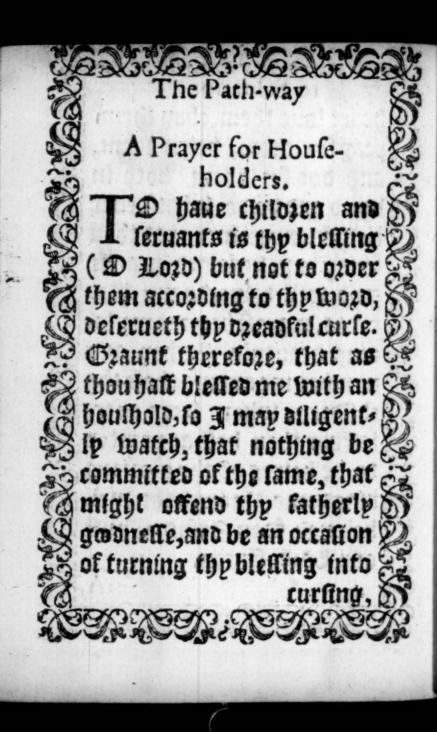
to Saluation. fore as thou of thy godnesse haft given mechilozen, I bee fech the give me also grace & to traine them by, enen from their cravles, in thy nurture and doctrine, in thy holy lawes and bleffed ordinant ces, that from their very young age they may know & thee, believe in thee, feare, loue & obey the, & diligently walke in thy commandes ments all the dayes of their § life, buto the praise of thy glozious name: through Je fus Chaift our Lozd: fo beit.



Of Children.

Hou hast giuen com, I mandement in thy law (Dheauenly Father) that childzen Gould honour their fathers and mothers : 3 most humbly beleech the therefore, to breath thy holy spirit into my breaft, that 3 may reverence and honour my father and mother not e onely with outward tellures of my body, but also with the bufained affections of my heart b

to Saluation. heart loue them, obay them, pray for them, helpe them, and doe for them, both in word and debe, whatfoeuer o lieth in my power, that thou & fæing my bnfained heartie god will towards mp Adas § rents, mayeft become my lo. uing beauenly Father, and number me among those thy childzen, whom from euer, lafting thou halt appointed to be hetres of thy glozious kingdome, through the welbeloued Son Jesus Chaift our Lozd, Amen.



to Saluation. wouldest thou that in all my nædes, I hould come buto thee, as to a Father, and make my moane without di. Arust of being heard in thy 6 god time, as most shall & make to my comfort. Ther, fore to the Deare Father, 3 6 come, through thy Sonne & our Lezd, mediatour and ads Quocate, Jesus Thriff, inho & fitteth on thy right hand, & making intercellion for mie, & and pray the of the great S godnelle & mercy in Chaile, & to be mercifull onto me, that?

The Path-way I may fiele indeo thy sweet mercie, as thy childe. The time (Doeare Father) I appoint not, but I pray the, & that I may with hope, ffill expect and loke for thy belp. I hope that as for a little while thou halt left me, thou & will come and bilite me, and I that in thy great mercie, whereof I have neve, by reason of mp great miserie. ? Thouart wont (foza little feason) in thing anger to hive thy face from them whom thou louelt: but fure.

to Saluation. ly, Dh Redæmer, in eters nail mercies thou wilt thew thy compassions. For when thou leavest bs (D Lozo) ? thou doeft not leave be very long, neither boeft thou leane bs to our owne lotte, but to our lucre, and aduans tage: Cuen that thy holy spirit, with bigger postion of the power and bertue, may lighten and cleare tes, that the want offeling to our forcew, may be recome of penced plentifully with the liucly sence of having the to ?

The Path-way our eternalliog: and there, fore thou swearest, that in thins everlafting mercie, thou wilt have compation on bs. Di which thing to the end wie might be mot o affared, thine oath is to be co marked: for thou layelf, As D I have sworne, that I will neuer bring any more the inaters to desione the L Sword : so have I sworne, that I will neuer moze be angry with the noz reproue & thee. The mountaines shall! remove, and the hils thall fall downe, 8

to Saluation. dolone, but my louing hind. neffe thall not moue, and the band of my peace shall not faile thé : thus sayest thou the Lozd our mercifull Redemer. Dere Kather, therfore I pray the remember, euen for thine owne trueth, and mercies take, this pros mile and everlatting coves nant, which in thy god time, I pray thee to write in my heart, that I may know the to be the onely true ODD, and Iclus Chaiff, whom! thou half fent : that I may ?

The Path-way louethy people for thy fake: that I may be holp in thy fight through Christ: that & 3 may alwayes, not onely Mitrine against finne, but allo ouercome the same, baily more and more, as the chils ben boe : aboue all things 6 defiring the landification of Ch the name, the comming of § thy kingdome, the boing of thy will here on earth, as it? is in heaven ac. through Je. fus Chafft our redeemer, me. & biatoz and aduocate. Amen.

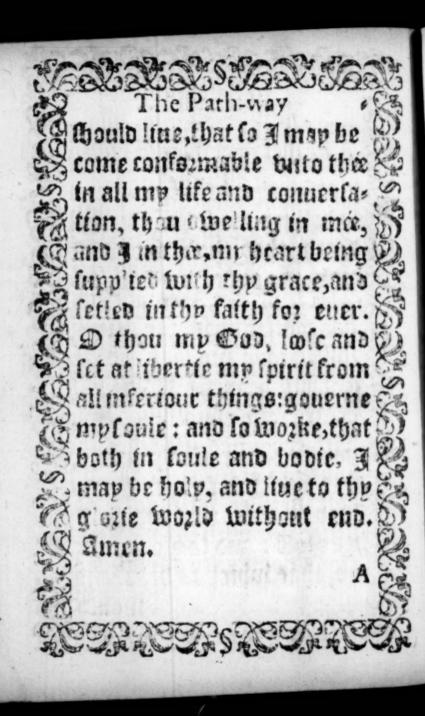
to Saluation.

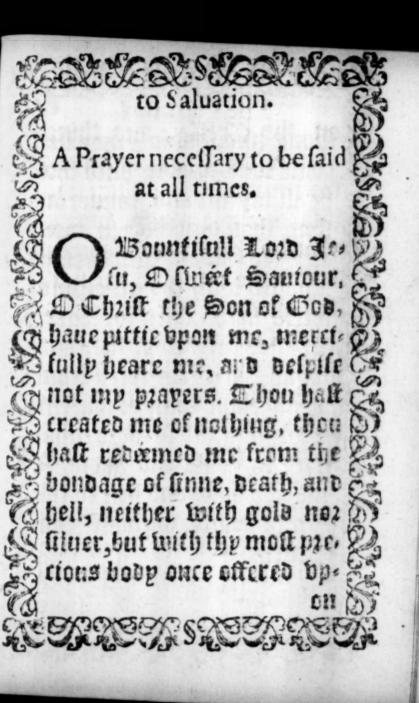
A Prayer for deliuerance from sinne, and to be restored to Gods grace
and fauour againe.

Osting Roed Go, which Shalt made heaven and earth, Shand all things therein constained: D incomprehensible worthipped most blessed Trinitie! I humbly beseeth the and pray thee, by the all sumption, and cracised humble mani-

The Path-way manity of our Lozd Jesu Chaiff, that then wouldeft! encline and bow downe the great depth of thy Deitie, to h the bottomlesse pitte of my vility. Drine from me all kinds of vice, wicksdnesse, and finne, and make in me a cleane heart, and renew in me a right Spirit, for thy holy names fake (D Lozo Jefu) I befech thy godnes, & for that exceding great loue, which decin the out of thy Fathers bosome, into the wombe of the holy Wirgin,

to Saluation. and for the assumption of mans nature, wherein pleased thee to saue me, and to deliuer me from eternall death, that thou wouldest draw me out of my felfe, in to the my Lord God: and grant this my loue may res cover again to methy grace, & to encrease and make perses feet in mee that which is wanting, to raile by in me, that which is fallen : to re. Croze to me, that which 3 have loft : and to quicken in me, that which is dead, and thould b



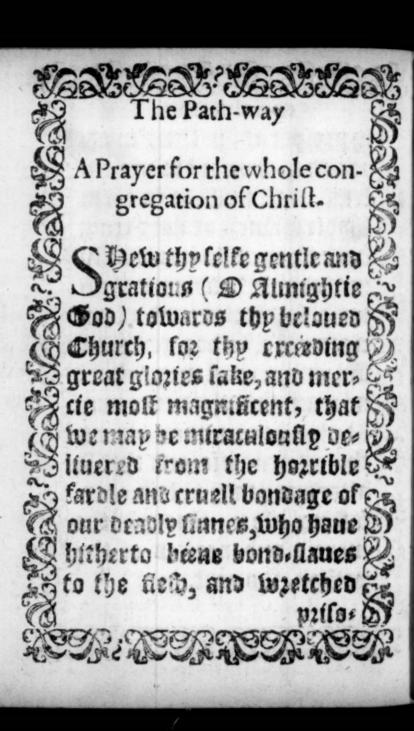


The Path-way on the Croffe, and thine owne blod thed once for all, for my ransome : therefore cast mie not away, whom thouby thy great wifedome halt made : despile me not, whom thou half redemed with such a precious treafure, nog let my wickedneffe & oestroy that which thy god. E nesse hath builded: now & whilest I line, D Jelu, haue mercy on me : for if 3 bie out of thy fanour, it will be & twlate afterward, to call for thy mercy: while 3 have ?

to Saluation. time to repent, toke bpon me with the mercifull eyes, as thou didft bouchfafe to loke byon Peterthine Apo. 8 Ole, that I may be walle my finfull life, and obtaine thy fauour, and ope therein. 3 acknowledge, that if thou Chouldest beale with mee ac. cording to very luffice, I have descrued cuerlasting death. Therefore 3 appeale? to thy high theone of mercy, c truffing to obtaine Goos favour, not for my merits, but for thy merits (D Jefu)

The Path-way who haft given thy felfe an acceptable facrifice to the Father, to appeale weath, and to bring all fin & ners (truely repenting and g amending their eufli life) diuto his fanour againe. Ac. geept me (D Lozd) among the number of them that & Mall be faued: forgive mie my finnes, giue me grace to leadea godly and innocent? life : grant me thy heavenly d wisedome, inspire my heart D with faith, hope and charity, giaeme grace to be humble

to Saluation. in prosperity, patient in ab. uerfitte, obedient to my rue? lers, faithfull bnfo them C that truffme, dealing truly with all men, to live chally in weelock to abhorre adul. terie, fornication and all bus cleannelle, to boe godafter & mp power to all men, to hurt no man, that thy name may be glozified in me, during this prefent life, and that 3 afterward may obtain ever. latting life: through the mercie and merites of thy pallion. So be it.

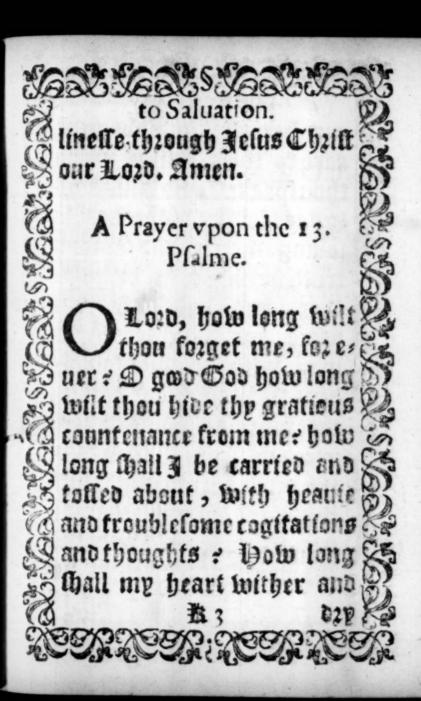


to Saluation, priloners of the Dinell, and pet thou bouchfafest to rclease and forgive bs the whole number of our deadly & iniquities, and concrett all our hainous offences. Dot. withstanding therefore, we are now also very bugrate. full, and fuch as be not word thie of the gratious bene, fits: our carneft request is, that thou wouldest with. hold thy felffrom thy weather full indignation: furely thou & art instly angrie with vs, but (for the glory of thy

The Path-way name) represe this furie which is Cirred by by reas fon of our grieugus annes, and leade bs into the ftraite may of perfect health, for as much as it apportaineth not to thy louing kindnesse, to be alwayes offended with thy faithfull feruants, oz to & continue thy beaute weath, and fierce indignation, buto b Smany generations. Deale with bs after thy olde accus Comed manner, and not ace cozding to our levo deferts: scatter abroad our cruel ene. mies.

to Saluation. mies, and put them to Right lohom thou (being proudked through our great de. fault) wouldeft that wee thould feele. Then which in & thy great weath doest kill, & and being pacified quicaneft % againe, thew thy mercie and fauing health, like as thou halt fet veltruction bes fore our eyes, to the intent 5 thou wouldeft both terriffe ? and chaffile bs. Grant that we (which have heretofoze) bæne mervat ous resellions and bery ftubborne) may & 11 2 CHEC

The Path-way ener hereafter gine obedient eare to those things which thou fpeakelf, and willest bs to doe: let thy buspeakeable & louing mercie, and famous & truth be linked in bs toges ther, and bouchsafe that peace and righteoulnelle may with an bndiffoluble band Rick faft in our hearts, § that when as thou half beltveres bs from the hands of the most outragious Antichaift, and his cruell champi- & ons, we may pield buto the the plentifull fruites of hos linelle

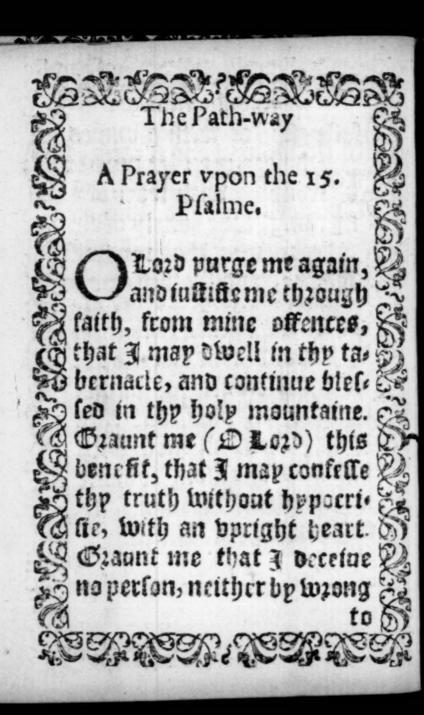


The Path-way die op with forrow : Wut now Dmy Lord God, con-Goer me, regard mie with the eyes of thy mercie, heare & Imá, D Lord, lighten my epes, and mine bnder Cande ging, D my God, leaft 3 be binded with the reprobate, and fo perith in mp finnes: I befeich the most humbly, let not mine enemies glozy and triumph amongst them. felues, as though they had e Swone the victorie: let them & not rife by against me, as if & I w re banguiched : graunt

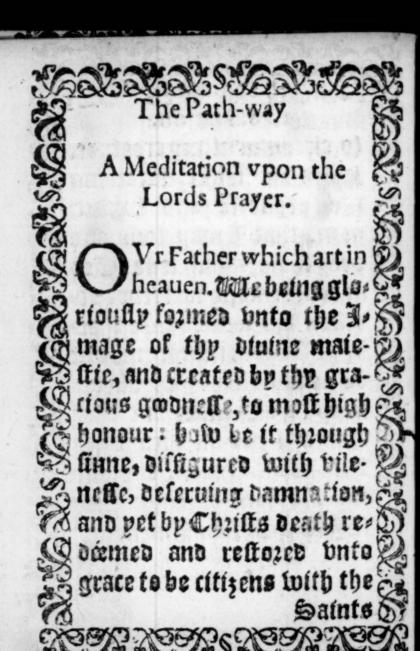
to Saluation. me Lord, that my heart may reforce in thy faluation: fo that with open hopce, I may fing prayles, and render of thankes to thie, for that through thy helpe, I am res dæmed and brought againe into top, after my gricuous transgressions & forreives. Amen. A Prayer vpon the 14. Pfalme. Laid deliner me from impietie, and but

The Path-way righteonfneffe : Deliuer me from my blinde ignozance, that I map carneffly feke the: for we be all generally Sbozne in calamitie and foze getfulnelle, and there is not one man which can bnshackle oz deliver himselfe by his owne proper Arength and vertue: there is no help but onely by thy grace and power. D Lozd, grant that ? 3 may call byon thee with an unfarmed heart, whenfo, & Q ever I Chall be tempted by thele aduerlaries. Let fed. fallnelle &

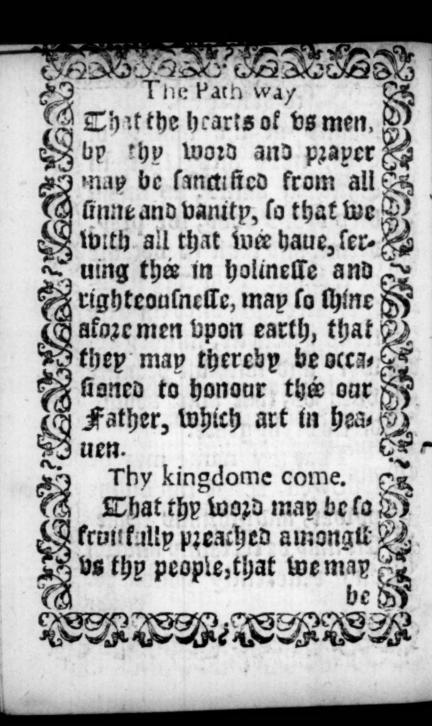
to Saluation. fattnette of faith alwayes goe befoze me : let me not be troubled with feare of as ny thing, faue onely of thy fudgements:let ail my truft Defence, and fortreffe,be in the D Lozd, Send (D god Too from thy celeftiall Sis on, that onely Protector, & which chall deliner thy peo. ple from the hogrible captis uitie of a troublesome confcience, fo that we may reig dispee in him without cea. fing. Do be it.



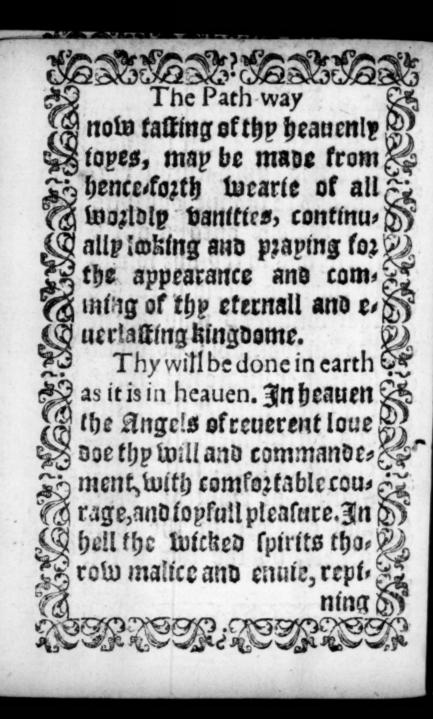
to Saluation. to circumuent any creature. keepe me from flattering the pernerfe and wicked man, that I may love and obep those which lone God in renerence, whatforner oc. ? callon the wicked take ther, by to flander me: let menot be troublesome oz burde. nous to any man, but that c I may ferue all men with bufained affection, to edific my brethren through faith in Jefus Chaift. Amen.



to Saluation. Saints of the family of God, new altegether in Christian bnitie, as mem. bers of one body, we pray, defire, and truft to obtaine of the our heavenly Father, according buto thy gras tions gooneffe, mighty po. & wer, and faithfull promife buto bs, that aske aboun-& dance of thy grace. That thy name may be halowed. That thy divine & power, and glozious Maie: Cie may be certainly known and reverently honoured.



to Saluation. be throughly instructed, and taught to beible our fensuall appetites, by naturall rease fon, and to fubmit our wits and reasons buto a godly fpirit, and to try our fpirits by the true Scriptures: So & that within vs may raigne! the kingbome of God, which sis neither meate nor drinke: which is neither superatie ous ceremonious, voluptus ous pleasures, noz baines glozie, but rightcous peace & and comfort in the boly Choff, by the which we now



to Saluation. ning and grudging, one tops ment and vere themselves, inhatfocuer they be boing. And byon earth, men being lubied buto sinne, doe thinke it is a labour and paine to be g godand godiy. Wherefore we pray thee, that the grace & of thy heavenly spirit may & so worke in our earthly bos dies, that wee being delive. D red from finne and vanitie, may freely delight and take pleasure, to doe thy will & and commandement here on earth, as thy glozious Angels

The Path-way Angels doe in heaven. Giue vs this day our daily bread. The haning great nade, and not able of our clues to deferue any thing, s beseich the of thy fatherly godnelle, to gine fræly bnto be all, so that none be hurt noz hindzed this day, when we crie buto thee, cons a Crained by present needs, not grædily craving (through) vaine care against to moze row) our daily bread, our daily and necessarie fode and reliefe, both bodily a ghoff.

to Saluation. ly: and especially, so that the spiritual fode of Chaiffs delh, and his blod, by daily & preaching of the Gospel, and Q the ministration of the Sacraments, may replenith our hearts and mindes with continuall remembrance of his death and pattion, daily to be bled for our necellarie and spirituall consolation. Forgiue vs our trespasses, & as we forgive them that trefpalle against vs. We fieling & and knowing our ofone fin. 2 fulncile, doe defire thy mer. cifull &

The Path-way cifull fozgivenesse of our faults and trespaces, which we have committed against the, fo that we frely forgi. uing all other that have of 6 Trended bs in any thing, whatfosuer it be, may be fure that mercie springing & of in thee, hath proceded onto Ge bs: and being gracionaly of o fered of the, hath beene Chankfully received of bs: and being charitably bled of vs towards other, Gall moft & certainly be confirmed and enlarged of the towards bs: 2

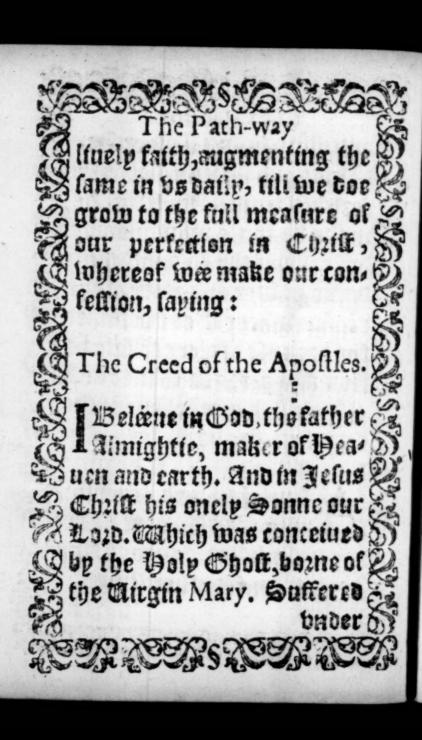
to Saluation. so that by free mercy spring. ing a proceeding from the, all faults may be freely for giuen: Quen as those which others have committed a. gainst bs, so likewise those which we have done against thæ. And leade vs not into? temptation. Suffer not the Dinell, by the abuse of thy benefits, to lead bs captiucs? into deceitfull and damnable temptation, drawing bs by dainty meates, into grædie gluttonie, by money and riches,

The Parh-way riches, bnto bulatiable coucs toulnede, and by wealth and prosperitie, buto pride and vaine-glozie, and by all thy godly and gracious gifts, bno to enery divelliff and abomis nable finne. But deliuer vs from euill. Deliner our gods frem as bule, our bodies from co: ruption, our foules from dammation. Deliver bs by Chill Jelu, from the bondage of finne buto the liber. tie of the Gospell: so that from the banger of the Di

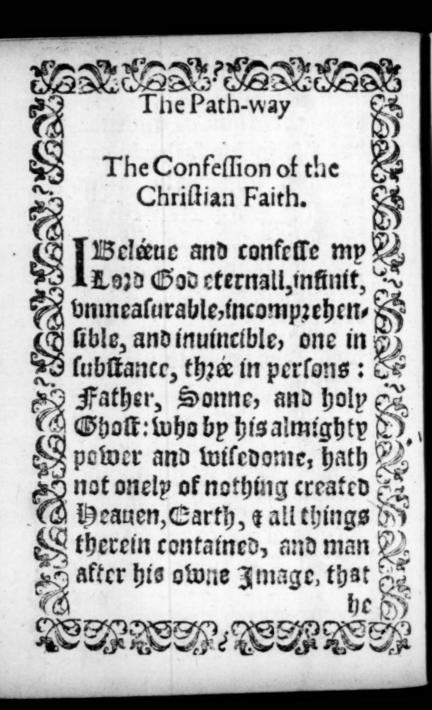
to Saluation. nell, and all his temptation, trayning, and enticing towards damnation, we being beliusred, map ferue thee in holinesse and righteoninesse all the dates of our life. For thine is the kingdome, the power and the glory, for euer and euer, Amen. Foz fuch is thy ri. ches and regiment, and pole, er and authozitie, praife and excellencie, that whatfor euer treasures, lands and? pollellions, might, wifedome and superfozitte, dignitie, ho

The Path-way nour and maiestie hath been, is, or thall be, in any persons, times and places, the fame of equitie, dutie, and necellis & Stie, begin, continue, and end, & foas the Cternitie, Meritie, and Maiestie of thy onely kingdoms, power and glo. S rie, may best appeare and be & knowne to be farre past all § creatures abilitie, bnber. Canding, oz capacitie in the onely Lozd God of trueth, lvithout beginning, change, & or decay eternally : yea, eue. rie other kingdome, power,

to Saluation. and glozy, be but flender tha. doives and the wes, feruing for this transitorie time, to make bs moze mindfull and desirous of thy eternal king. dome, power, and glozy. By reason whereof our hope, e the promise of eternalisalua: tion and glozy in Christ be, & (Amen) that is to lay, most certaine. Sobeit. Lmighty and everli-Aning BDD, bouchfafe we beseichthe to grant vs perfect continuance in thy linelp



to Saluation. bnder Ponce Pilate, was crus cified, dead, and buried. He descended into Well. The third day hie rose againe from death. De afcended in. to heaven. And atteth at the right hand of God the father Almighty. From thence be & Chall come to indge the quick & and the dead. I believe in the holp Ghoff. The holp Cae & tholike Church. The com, munion of Saints. The foze giuenelle of finnes. The refurrection of the body. And the life enerlatting. Amen.



to Saluation. he might in him be glozified, but also by his fatherly prouidence, gouerneth, main, taineth, and preferueth the S fame, according to the pur & pole of his will: I believe allo & confeste Jelus Chaift & the onely Sautour and Wel. stas, who being equall with & God, made himfelfe of no re. putation, but toke on him the thape of a fernant, and be. came man in all things like e onto bs (finne except) to al. o fure bs of mercy and fozgine. nece. Foz when through

The Path-way our father Adams transgref. fion, wie were become chil dren of perdition, there was no meanes to bring bs from that yoke of finne and dams nation, but onely Chaile 3co fus our Lozd, who giving bs that by grace which was his by nature, made vs (through faith) the chilozen of BDD, who when the fainelle of time was come, was conceled ned by the power of the holy Thost, borne of the Tirgin Mary (according to the fich) and preached on earth the Wolpell ?

to Saluation. Gospell of faluation, till at length by the tyzanny of the Prieks he was guiltles con & demned bnder Pontius Pilate, then prelident of Jury, and molt flanderoully hange ed on the croke betwirt two theues, as a notozious tref. g paffer, lubere taking bpon him the punishment of our finnes, he belinered bs from the curfe of the Law. And foralmuch as he bes ing onely God could not fale beath, neither being onely man, could ouercome beath.

The Path-way he formed both fogether, and luffered his humanitie to be punithed with most cruell & peath, fæling in himselfe the Q anger and leaste judgement of God, euen as if hie had beine in the extreame to2. ments of bell, and therefore scried with a loud voice: App Bod, my God, who half? thou forfaken me? Thus of o histræ mercy, without com. & pullion, he offered by him o felfe as the onely facrifice, to D purge the simes of all the world, so that all other save crifices D

to Saluation. crifices for finne are blafphe. mous, and berogate from the fufficiencie bereof. The which death, albeit it did fuf. & Afficiently reconcile bs to Bod, pet the Scriptures commonly doe attribute our regeneration to his refurre, dion: for as by rifing againe & from the grave the third day hee conquered death: cuen so the victorie of our faith frandeth in his refurres & dion: and therefore without D the one, we cannot feele the & benefit of the other. For as

The Path-way by death finne was taken as way, to our righteoulnette was restozed by his resurre. ation. And because he would ? accomplish all things, and of take pollellion foz bs in his Ca kingdome, he ascended into heaven, to enlarge the fame of o kingdome by the aboundant of power of his spirit: by whom ca we are most assured of his di d continuall intercession tos wards God the Father for vs. And although he be in D heaven, as touching his coze pozall presence, where the Father 6

to Saluation. Father bath now let him on his right hand, commit. ting buto him the adminis stration of all things, as well in Deaven aboue, as in the earth beneath, pet is he prefent with bs his members, denen to the end of the world, in preferuing and governing vs with his effectuall power of and grace, toho (when all & things are falfilled, which OD D hath Spoken by the mouth of allhis Prophets & fince the world began) will come in the same bifible

COURT OF SECO The Path-way Oforme, in the which he ascens ded with an unspeakeable Maieltie, power and compas inie, to seperate the Lambes from the Goates, the elect from the reprobate: So that knone, whether he be aliue of then, or dead before, thall es 23 scape his indgement, Poze, Douer, I belieue and confeste the holy Those, God equall with the Father and the Sonne, who regenerateth and fandifieth bs, ruleth and guideth bs in all truth, per-Wading most assuredly in

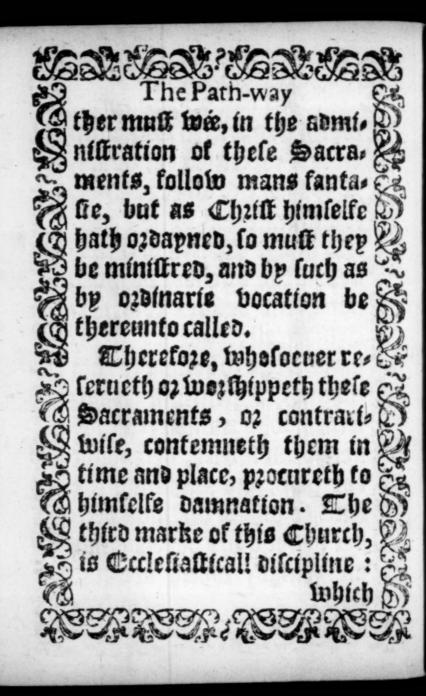
to Saluation. our consciences, that we be the children of DDD, bre. theen to Jefus Chaift, and efellow heires with him in life everlafting. Det notes withstanding it is not suffig cient to belœue, that God is omnipotent and mercifull: e that Christ hath made fatile faction: 82 that the boly Those bath bis power and effect, except we doe apply the same benefites to our felues, which are Bobs es led. I belieue therefore, and confesse one onely Thurch, which as

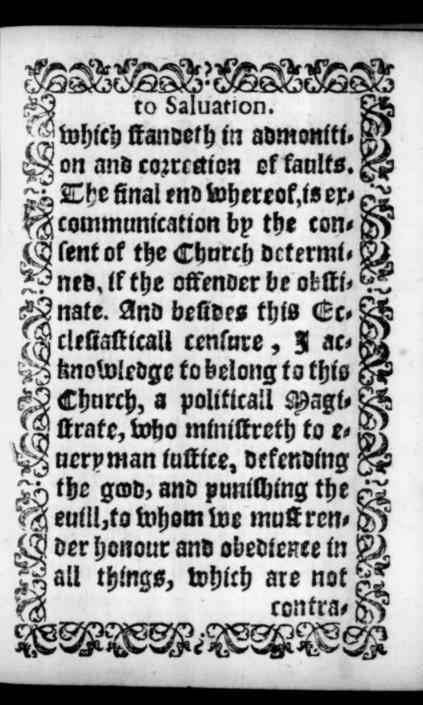
The Path-way which (as members of Jefus Chailt the onely head thereof) consent in faith, hope, and charitie, bling the gifts of God, whether they be tempozall, oz spírituall, to the profit and furtherance of the same. Withich Church is not fæne to mans eye, but onely & knowne to God, who of the of loft fonnes of Adam, hath ozs dained some as bellels of weath to damnation, & hath chofen others, as beffels of his mercy to be faucd: the which d

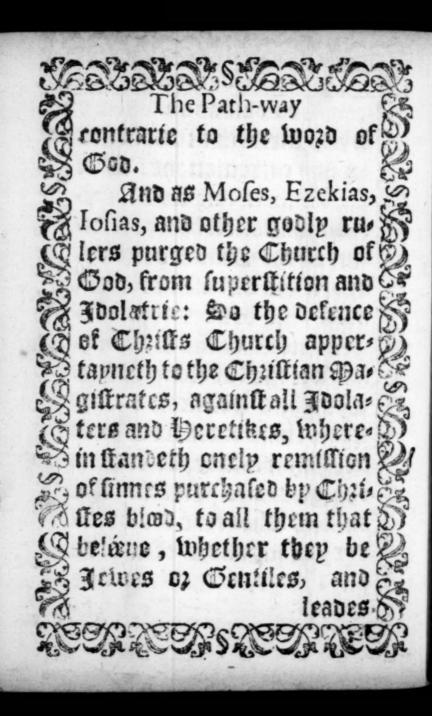
to Saluation. which also in due time he calleth to integrity of life, and godly connertation, to make them a glozious Church to himselfe. But that Thurch & which is visible and sæne to the eye, bath thee tokens or markes whereby it map be discerned. Firth, the wood of God, contagned in the olde § and new Testament, which as it is abone the authozitie? of the fame Church, and ones ly fufficient to instruct bs in & all things concerning falua- & tion, so it is left for all des

The Path-way græs of meuto read and bus derstand. Foz without this wood, neither Church, counfell, oz decree can eftablifha. Inp point touching faluation. The fecond, is the holp Sa. craments, to wit, of Bap. tiline and the Lords Sup. G per: which Sacraments Chaile hath left buto bs, as holy figues and feales of & Gods promifes. For as by Baptisme once receiued, is fignified that we (as wel In. & fants as others of age, and discretion) being Arangers from 8

to Saluation. from God by oziginall finne, are received into his family and congregation, with full affurance, that although this rot of finne lye hid in bs. yet to the elect it Mall not be im, puted. Sothe Supper Des clareth, that God as a most & provident Father, both not C onely fade our bodies, but o also spiritually nourisheth our foules. with the graces and benefits of Jelu Chaift (which the Scripture calleth eating of his flesh, and drinking of his bloud) neps



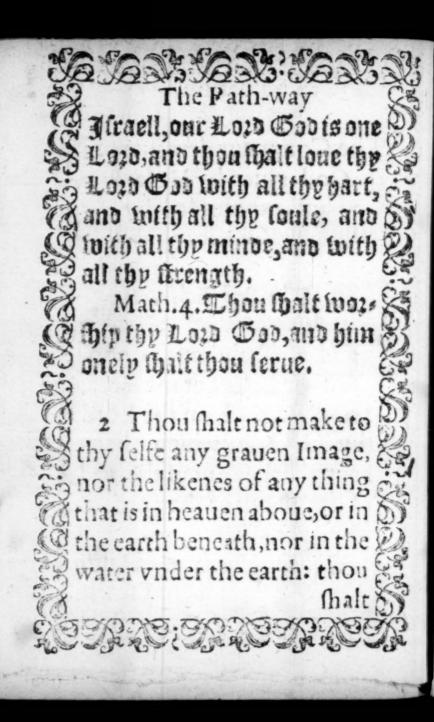




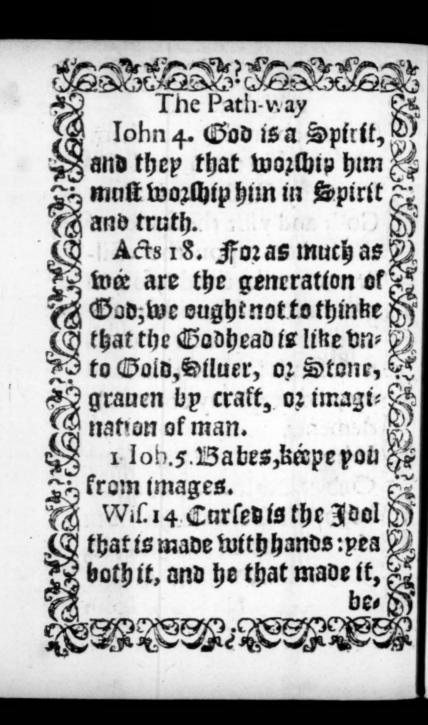
to Saluation. leads bs to baine confidence in creatures, and trult in our owne imaginations. The s punishment whereof, al. though God oftentimes De. ferreth inthislife: pet after the generall refurrection, when our foules and bodies of d shall arise againe to immoz. 9 talitie, they thall be damned & to buquenchable fire, and then we, which have forfas ken all mans wifedome, to Q cleaue bnto Chaift, Mall heare that toyfull bopce, Come ge bleffed of my Fas

The Path-way ther, inherite yæ the king. dome prepared for you, from the beginning of the world, g and so thall goe triumphing with him in body and foule, to remaine everlaftingly in glazy, where we thall se Bod face to face, and thall no moze niede one to instruct another, for wee thall all know him, from the highest & I to the lowelt: to whom & with the Sonne and the holy e Those be all praise, honour, & and glezy, now and euer. So be it. The

to Saluation. The Commaundements of God, giuen by Moses, and expounded by Christ. The first Table. Houshalt have none other Gods but me, Exod. 20. Deut. 6. I am the Lord thy G O D, which have? brought thee out of the land of Egypt, out of the house of bondage. Chaiff, Matth. 6. Beare 3 Kaell, 8



all sales and sales to Saluation. shalt not bow down to them nor worthip them, for I the Lord thy God am a icalous God, and visit the sinnes of the fathers vpon the children,vnto the third & fourth & generation of them that hate mee, and fhew mercy vnto thousands in them that love & me, and keepe my commandements. Iohn 1. As man hath fæne God at any time. The onely begotten Sonne which is in & the bosome of the Father, hath declared him. Chaift, Iohn?

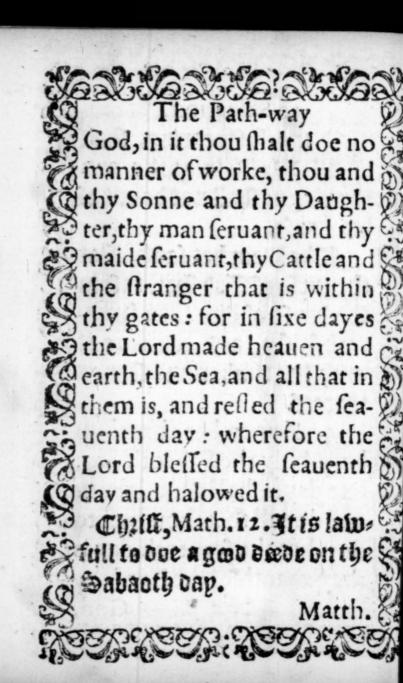


to Saluation. because it was called God, whereas it is but a fraile thing. For the bigoely and bis ungodlines are both like! abominable bnte God. 3. Thou shalt not take the name of the Lord thy God & in vain, for the Lord will not hold him guiltlesthat taketh his name in vaine. Chaift, Math. 5. Die haue heard how it was late of old & time : Thou thalt not fog. D Iweare thy felfe, but thait & performe thy oathes to the Horo. 5

The Path-way Lozd-But 3 fay buto you & Sweare not at all, neither & by heanen, for it is Gods in (feat, not yet by the earth, for it is his fotestole, neither by lerusalem, for it is the Citie 3 of the great thing : neither & Chalf, thou sweare by thy head because thou cant not & make one white haire or a blacke. But let your com. De munication be Pca, pea, and Pay, nap : foz whatloeuer is more then that, commeth & s of entil. Zachar. 5. Themanthat bleth M

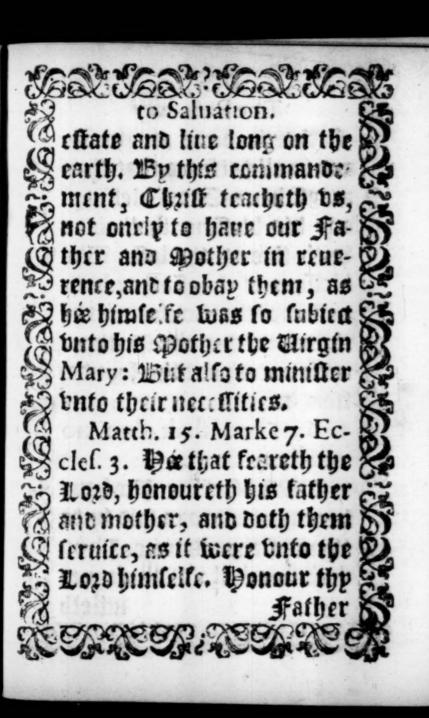
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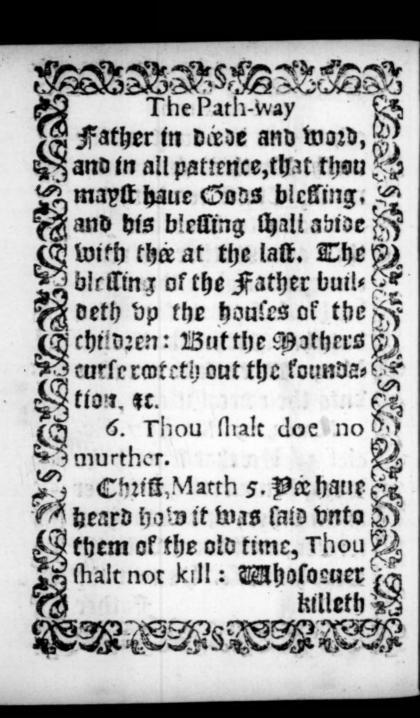
to Saluation. vieth much swearing, hall be filled with iniquitie, and the plague thail not be out of his house. The Prophet laith, that the curse of God Chall reft in the house of him that swears reth falay, and confume it with the timber and Cones thereof. 4. Remember that thou keep holy the Sabaoth day, fixe dayes shalt thou labour and doeall that thou halt to doe, but the feauenth day is the Sabaoth of the Lord thy



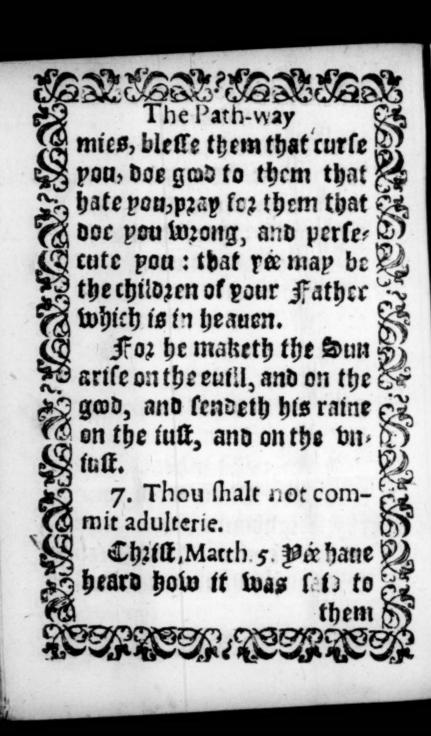
to Saluation. Matth. 2. Foz the Sonne ofman is Lord, enen of the Babaoth day. The Lozd faith by the Doppet Efay, Efay 26. 58. 6 Heb. 4. That his Sabaoth is halowed and kept, when we reft and ceafe to doe our owne wates : when wee in wood, thought and beede fulfill his will and not surs : and when we fuffer him to doe his morkes in bs: That & at the last we may come to? that Sabaoth and true reft, enen eternall life, which

The Path-way Chift the Lord of the Sa. bacih hath obtained for bs by his blod. The fecond Table. 5. Honour thy father and thy mother, that thy dayes may be long, in the land, ? which the Lord thy GOD giucth thee. Chaift, Matth. 1 5. 19 onour thy Father and Pother: that is the first commander? ment that hathany promife, that thou maift be in goo estate &



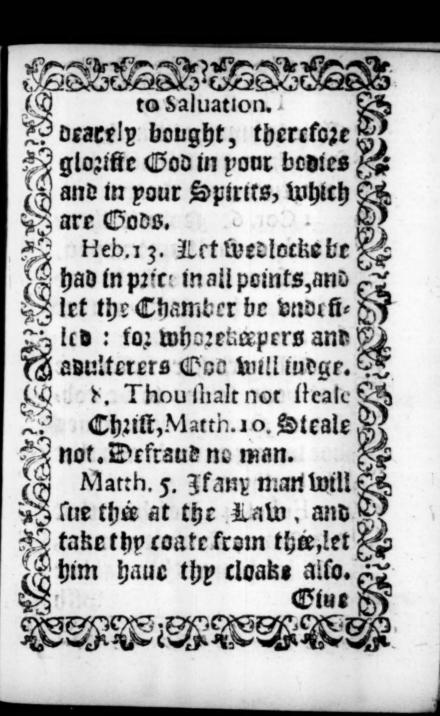


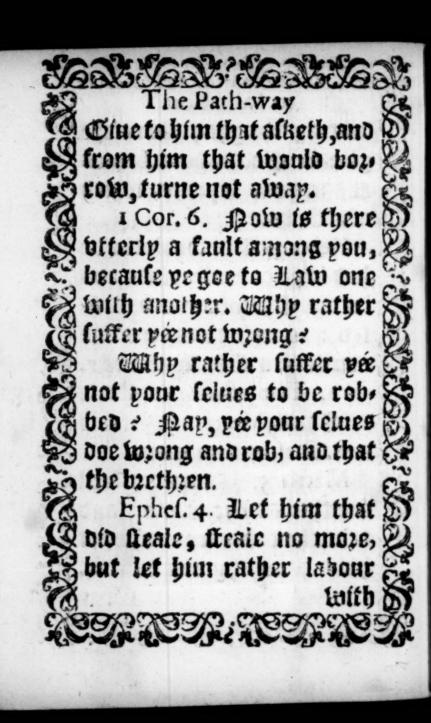
to Saluation. killeth, hall be in danger of indgement. Wut 3 lay bnto pou: whosoever is angry d with his brother, thall be in d danger of indgement. Whosoever saith to his brother, Racha, thall be in danger of a Councill: But wholoener faith, Thou fole, thall be in danger of § hell fire. Item, pe hane heard how it is faid, Thou thait lone thy neighbours, and hate & thine enemies : But 3 fap ! bute you, lone pour ence?

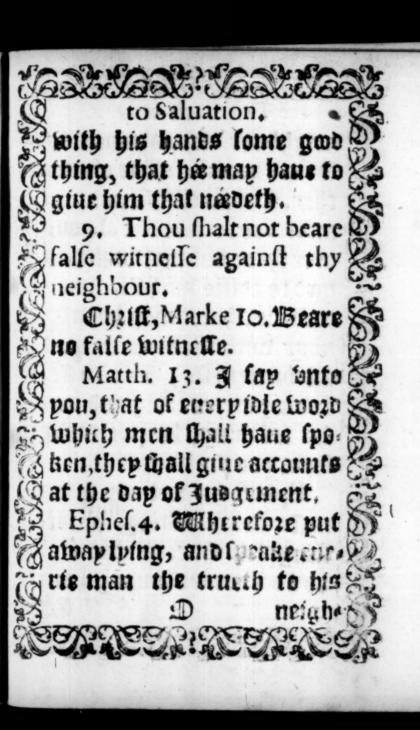


to Saluation. them of the old time, Thou shalt not commit adulterie. But 3 fay buto you: that wholoever loketh on a wife & and lutteth after her , hath committed adulterie with her already in his heart. 1 Cor. 6. Inow pe not, that your bodies are the members of Chaift ? Shall & I now take the members of Chait, and make them? the members of an harlot ? ODD fozbio. Doe poud not know, that he which coupleth himselfe with an harlet,

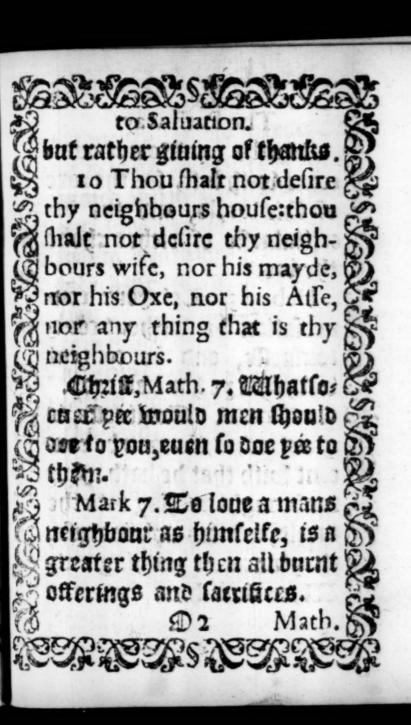
The Path-way harlots become one body? For they (faith he) Chall be two in one fleth. But hee that is to med buto the Lozd, is one fpirit. Fice foznicatis on: Cuery linne that a man & doth, is without the body : O but he that is a formicatour, or dinneth against his owne bo. O die. Gither know pe not, how that pour bodies are the temples of the holp & Scholt, which owelleth in yon, whom you have of God, and how that you are not your owner For pa are Dearelp

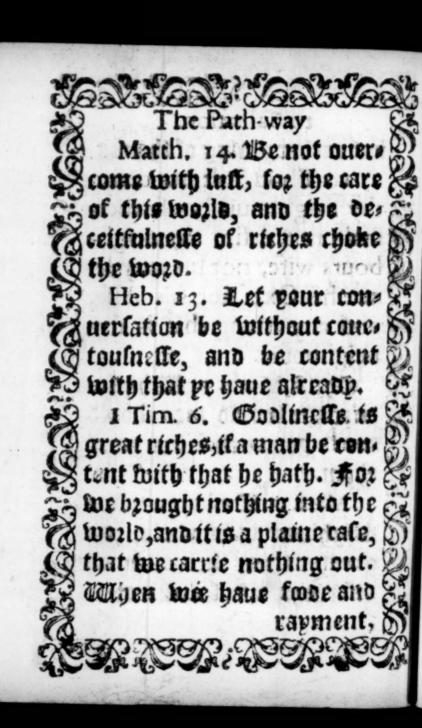




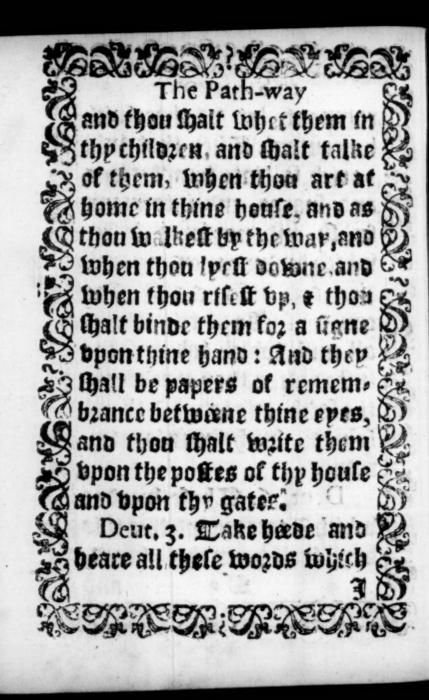


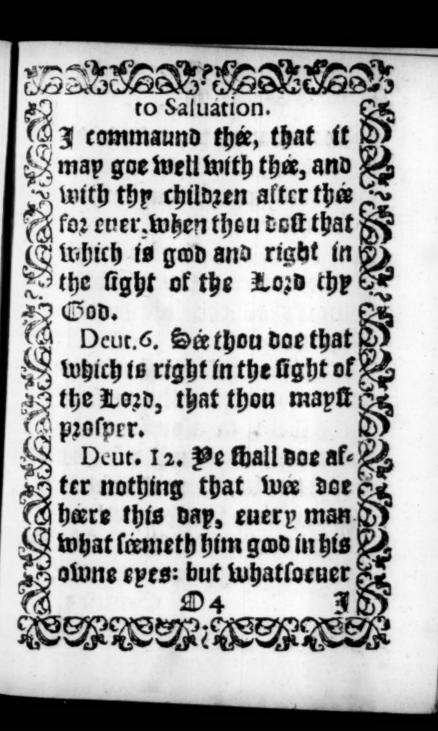
The Path-way neighbour, for as much as we are members one of ano. ther. Let no filthie commu. nication procede out of pour mouthes: but that which is god to ediffe withall, when næde is, that it may have fas uour with the hearers. Let all bitternelle, fiercenelle, and wrath, rearing and curfed speaking, be put away from you. Ephel. 5. Let not althis neffe, folith talking, nozice (Ming (which are not comely) be once named among you: but

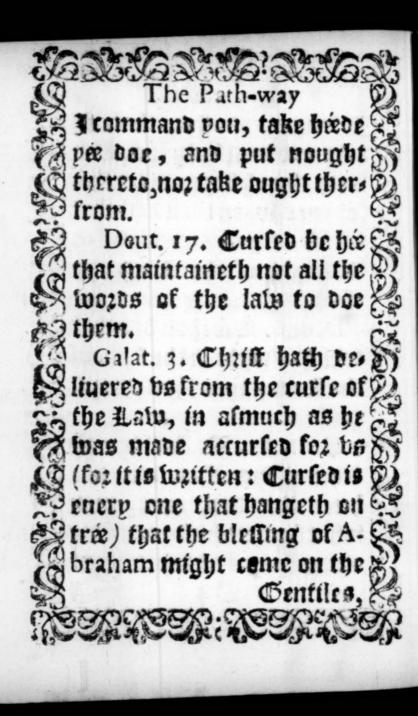




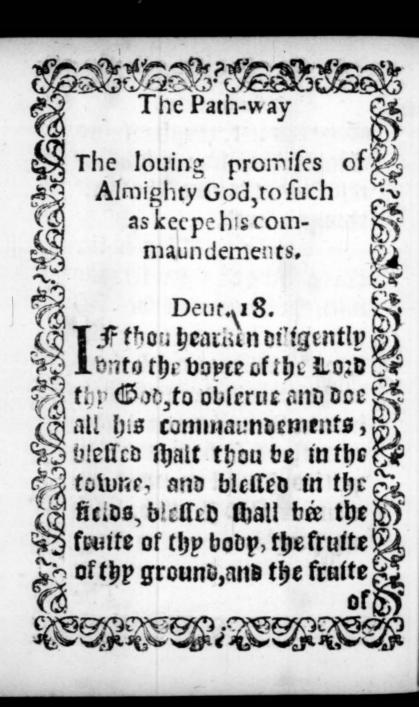
to Saluation. rapment, let vs therewith be content. They that will be rich, fall into temptations and fnares, and into many foliff and nopfome lufts, e which drowne men in perdi. ? tion and destruction. Foz couetoulieffe is the rate of all enil, which while some lufted after, they erred from the faith, and tangled them, felucs with manie for rowes. Deut. 6. Thefe wordes which I commanno the this day, hall be in thine heart,



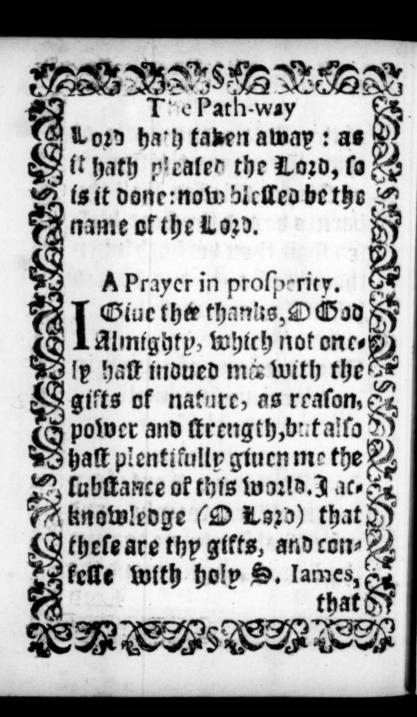




to Saluation. Bentiles, through Jelus Thaift, that wie might recoine the promise of the f irit through fayth. Ieremie 3 I. This is the Testament that I wil make with the house of Israel. Af. ter those dayes (saith the & Lozd) I will put my Lawes & in their mindes, and in their c hearts 3 will waite them, ! and their finnes and inf. quittes 3 will no moze remember. And I wil be with mp pcople. The

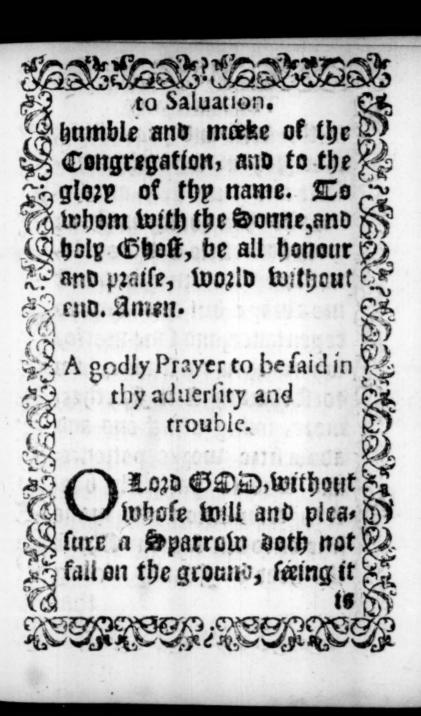


to Saluation. of thy Cattle, the fruite of thine Dren, and thy fisches of theepe. Bleffed thall the barnes be and thy Roze, blef. fed Malt thou be both when thou goeff out, and bleffed when thou commelt in. The Oration of lob, his grieuous aduersities, and loffe of goods.lob.1. Aked came 3 out of my mothers wombe, and naked that I returne againe: the Lozo bath given, and the LOZD C



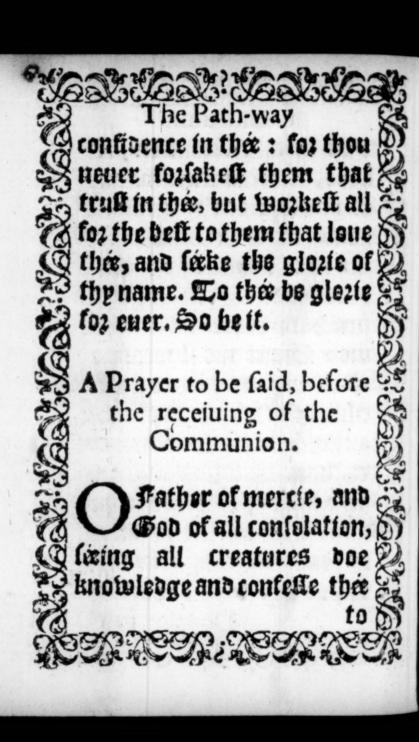
to Saluation. that there is no perfect noz god gift, but it commeth from the (D father of light) which giueft freip, and cas fteft no man in the teth: 3 knowledge with the Prophet Agge, that gold is thine, and Cluer is thine, and to whom it pleaseth the thon giuelt it, to the gooly, that § they may be the disposers and diffributers thereof, and to the bigodly, to heape by their damnation withall. Waherefoze my most merci full Ged, I bumbly beleech

The Path-way and defire the, to frame in me with the holy Spirit, a faithfull beart and readie hand, to difficiente thefe the & god gifts according to the will and pleasure, that I treasure not by here where I theues may rob, a moathes! corrupt : but to treasure by in the heavenly kingdome, c where neither theues may o feale,noz moathes vefile, to & mine owne comfort (whom of the mercie thou halt pro- 8 miled to reward therefore) to the god example of the humbles

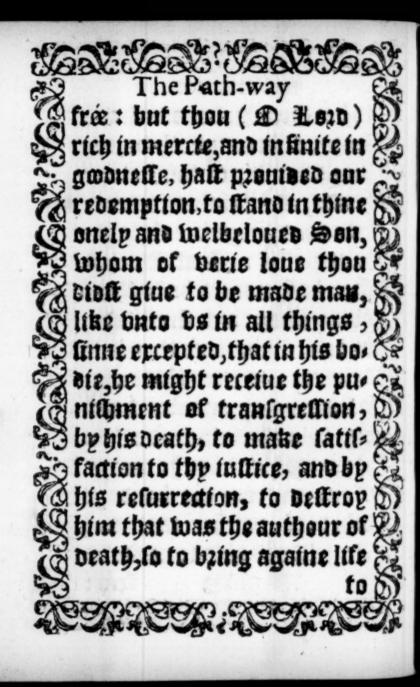


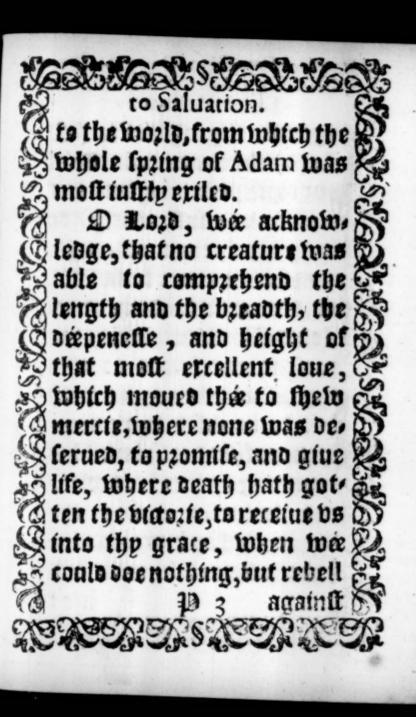
The Path-way is the will and recmission, that I hould be in this mil. ferie and aduerfitie, and fe. 6 ing also thou doeft punish me with advertitie and trouble, & not to deftroy me, and caft ? me away : but to call me to repentance, and faue me: for Q d inhom thou doest love, him doeft thou chaften Further moze, fæing afflictions and aduerlitie worke patience, & and who fe patiently bear & reth tribulation, is made Q like buto our faulour Chailt & the head: Finally, fæing

to Saluation. that in all tribulation and aduerlitie, 3 am in allurance of comfort at the gracious hands, for thou commandeft me to call bpon the in time of tribulation, and half pros miled to heare and fuccour me: Bant me therefoze, D Almightie Godand mer. cifull Father, in all trouble \$ and advertitie to be quiet, without impatience, and murmuring, without dile couraging and desperation, to praise and magnifie thee, to put my whole trust and confix



to Saluation. to be their governour and Lozd, it becommeth bs the workmanship of thine clone hands, at all times to reucrence and magnifie thy god. ly malestie: First, for that Q thou half created bs to thine & olone image and fimilitude, but chiefly, because thou haft delinered bs from that ever = lafting death and damnatio on, into the which Sathan drew mankind by the means of finne: from the bondage whereof neither man noz Angell was able to make bs

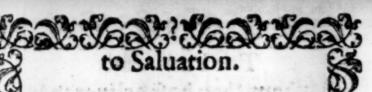




The Path-way against thy Maicstie (D Lozd) the blinde duineffe of our cogrupt nature, will not luffer bs lufficiently to weigh thefe thy most ample benefits : petneuertheleffe, at the commandement of Jefus Chafft our Lozd, we present our selucs to this thy Table (which he hath) lest to be bled in remem= brance of his death butill his comming againe) to declare and witnesse befoze the world, that by him alone we s haue receined libertie and

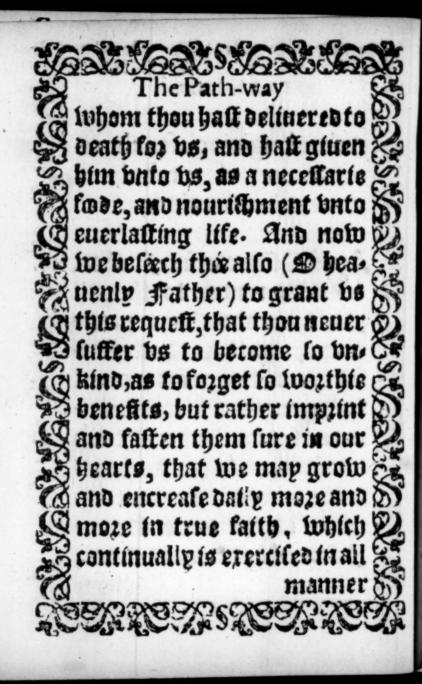
to Saluation. life: that by him alone thou boeff acknowledge bs to be thy children and beires: that o by him alone we have en. trance to the throne of thy grace: that by him alone, we are polleffed in our fpiri. tuall Kingdome to cate and deinke at his Table, with whom we have our convera lation present in heaven, and by whom our bodies thail be raised by againe from the bust, and shall be placed? with him in that endlesse! iop, which thou (D Father)

The Path-way of mercie) halt prepared for thine elect, befoze the foun, dation of the world was laid. And thefe moft ineffi. mable benefits, we acknow, ledge and confeste to have received of thy fre mercie and grace, by thine onely bes loued Sonne Jesus Chaift. & For the which therefore we o thy congregation, moned by thy holy spirit, render to the all thanks, praise and glorie, fez euer and euer. Amen.



A thankelgiuing after the receiuing of the holy Communion.

Most merciful Father, we were render to the all praise, thankes, honour, and glorie, for that it hath please set the of the great mercie, to grant be miscrable single ners, so excellent a gift and treasure, as to receive be into the fellowship, and companie of the dere Sonne set the content of the dere sonne set the set set the



to Saluation. manner of god works: and fo much the rather (D Lozo) confirme bs in thele pert lous bates and rages of Sa. than, that we may confrant. ip stand and continue in the confession of the same, to the aduancement of thy glozie, which art &D D over all things, bleffed for cuer. A. men. A comfortable Prayer. Lozd God, Almightle, and Father mott mer, & cifull, Q

The Path-way cifull, there is none like the in beanen of in earth, which workest all things, for the glozie of thy name, and the comfort of thine elect. Thou & Diddeft once make man ruler ouer all thy creatures, and placeoft him in the garden of all pleasure: but how some (alas) did he in his felicitie & fozget thy godnelle : Thy speople Israel also in their mealth did euermoze runne aftray, abufing thy manifold mercies,like as all fiely continually rageth, when it hath 2

to Saluation. hath gotten libertie, and er ternall prosperitie. But such is the wisedome, adiopned c to the mercies (deare fa. ther) that thou fækeft all meanes posible to bring the children to the fure fence, and lively fæling of thy Father. ly fauour. And therefore, & when prosperitie will not ferne, then fendeft thou ad. nerfitte, gracioully corre, ding all thy children, whom e thou receivelt into houcholde. Wiherefoze 3 weetched and milerable finner. d

The Path-way ner, render onte the most humble and heartie thanks, that it hath pleased thee to call me home to the folde, by thy fatherly correction at this prefent, whereas in profper ritte and adueratie, 3 bid negleathy grace offered but to me. Foz the which neglis gence and many other grie. uous finnes, whereof I now accuse my felfe befoze the, thou mighteft moft inftly have given me bp into a re probate minde, and indura. tion of heart, as thou halt Done ?

to Saluation. dene others. But fuch is thy godnelle (D Lozb) that? thou femelt to fezget all my offences, and haft called me of thy god pleasure, from all Q Zoolatrie, to professe thy name, and to luffer fome ocross amongst thy people See thy trueth and Golpell lake, and so to be the wite nelle with the Prophets and E Apostles, peawith thy derelp beloued Sonne Befus Chaift our bead, to whom thou doft (being here)fathion me like, that in his glozie, 3

The Path-way may alfo be like him, when he Chall appeare. D Lozd 1 D D, what am I, bpon whom thou honloeft thew this great mercie : D mott Jouing Lozd, fozgine me my buthankfulnede, and all my annes, for Jelus Chrifts Slake. O heavenly Father, & encrease thy holy spirit in s me, to teach my heart to cry Abba, være Father : affure me of the eternall election in & d Thrift, to reneale thy will a I moze and moze toward me, to confirme mee so in thy trueth, 6

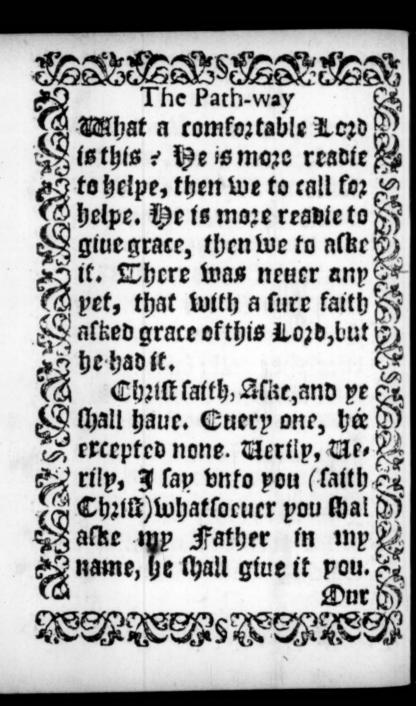
to Saluation. trueth, that I may live & die therein, that by the power of the same spirit I may bold. ly giue an account of myfaith to all men, with humblenes and mekenes, to the glozy of thy most holy name, through Zefus Chrift our Lord and onely Saufour. So be it. A Meditation for a Woman with child, and specially when she entreth intotrauell. Almightie & mercifull Father, which of thy boun ?

The Path-way bountifull godnes haft fru. diffed my wombe, and of thy gracious bleffing haft ercated me a reasonable creat ture, 3 most hartily thanks thæ, not onely for this thy gracious gift, but also for that thou half at all times, fince I conceined, preferued me from all perils, both of e foule and body, and haft to R moderated all my nippes, o pinches, theoloes, and pangs d that I have hitherto right & & welescaped them. Jacknow. ledge (D Lozd) tuffly for our 8

to Saluation. our unfull transgression of thy commandements, thou faidft buto the firft woman, and in her to be all : 3 will & increase thy forrow when & thou art with childe: with G paine thalt thou bring forth § thy chilozen. And our paines therefore, that wee luffer & in this bohalfe, are none other thing, but a worthy croffe laid bpon bs by thy godly ozdinance, to the which with heart and minde I humbly lubmit me, truft. ing furely, and being fully 2 3 perlivaded

The Path-way persimaded in mp faith, that thou callest none into perili and danger, but both thou canst and wilt at convenient feason beliver them. Thou (most gracious (Bod) half commanded bs in all our trouble to call bpon the for aide and helpe: and not enely half commanded vs, but also of thy mercifull gwonelle halt promised to bs god deliuerance, faying : Call byon me in the time of trouble, and I will deliner! thie. D god Lozd, holv greatly &

to Saluation. greatly doe these words comfost my heart, and futaine my filly fonle? Wibo would not greatly retopce, that knoweth certainly, Ale mightie God to be prefent & with him in his trouble? Saith not God thus : 920 euer they call (faith he) 3 hall answere them, while they are not but they they are yet but thinking how to speake, I thall heare them ? and in the Plalme, 3 am with him, faith God, & in his trouble, out of the which 3 will beliuer him. Tathat ;

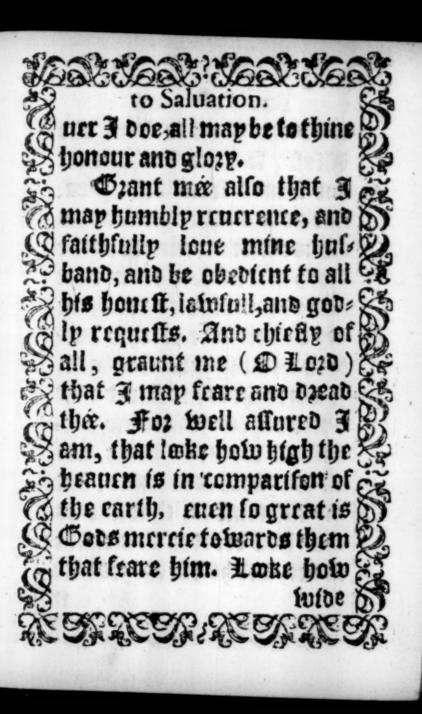


to Saluation. Dur Sausour Chaist saith this, and he is God: And thall not 3 hearhen to my Lozd God his commander ments and promifes: Weri. ly, I will Micke furely to it. Foz fore 3 am, that foner Gall beauen and earth, perith, then Bods promife be C unperformed. For albeit e- 6 dueriemannaturally is a lyer and deceiver, pet God is alwates true and fuff in all his weeds and promifes. I will to therefore make my fuite bnto him, whom I nave not?

The Path-way goe farre to fæke, foz he is enery where present with hiseled, and is nigh buto all them that call byon him I faithfully. And thus I will pray unto him. A Prayer for a woman with childe. Ather of mercy, and God of comfort and confolation, I the poze hand-maide, humbly beseich the, for This Jelus sake, and in S his bleffed and boly name, that 2

to Saluation. that then wilt bouthlafe to fozgive mée all my finnea and trespattes, that I have heretofoze offended thy holy Mateffie, either in thought, confent, beledation, wozd, oz dede: and that thou wilt hereafter buring my life, mercifully preferue me from transgrelling of thy Coms mandements, and daily en dereale in me perfect repen. tance for my finnes, a fure & purpole of amendment of life, and diligent ftubie to walke in thy commandes ments: 0

The Path-way ments : encreafe in me alfe aliuely faith, a fure hope, and an ardent charitie. Ingraffe in me humblenelle of heart, mækeneffe of minde, cleane. nelle of conscience. Braunt me that I may be wife, fab, lober, bilcrete, circumfped, and well adulted in all my fayings, and that I may firongly ouercome all the temptations of mine ene. mies the Divell, the world, and the fielh. And that wher ther by flieping, waking, eas ting, dzinking, oz whatfoe.



The Path-way wive the Cast is from the West, so farre hath he fet our finnes from bs. Dea, like as a Father pittieth his owne children, even fo is the Lozo mercifull to them that & feare him. And as touching my beltuerance of this bur. I then, and thy gracious gift, & am right well affared, that Sonlette thou prosper my trais uell, all womens helpe, and all Phyficke is in baine : but mp full truft is, that like as thou halt created this childe & in me, and hall breathed into

to Saluation. it the Spirit of life, lo at fuch time, as Gall be fæne moft & met to thy godly Paicitie, thou both canft and wilt pao. fper the Thildes birth, and & my beituerance : 3n confis deration whereof, I humbly belæch thæ, of thy fatherly pittie, to Arengthen me in this my dangerous labour and trauell, and fo fulfaine ame, that I may patiently ? beare all the throwes and pangs, and according to thy promise, suffer me not to be tempted aboue my Attength,

The Path-way Arength, but in the middelt of my temptation, make a way to come out, that 3 may beare it. Increase my faith, D moft mercifull Das utour Chaix, that I may constantly believe thy word, which latest. Die Chall be fozrowfull, but your forrow & hall be turned into foy. A woman when the travais leth, bath forrow, for her houre is not come, but when The is delivered of the child, the thinketh no moze of the anguith, for top that a man childe

to Saluation. child is beane into the world. I belich the therefoze, in the dangerous time of my trauell, grant me (pedie be. liverance, and toyfull behold. ing of my childe, that I be, & ing a merrie mother, may render buto the honour, laud, praife, and thanks, for thine aboundant mercie, and gracious gifts and benefits. And finally about all things I belach thy gracious god, nelle, to endue my childe & with grace, that it may be one of the number of thine cleat.

The Path-way eled, baptized, and regenera. ted in the holy Choft : And that at the pæres of discreti. on, it may learne to know the, and knowing the, may truft facely in thy mercie : trucking in thy mercie, may hartily loue the: louing the, map feare to displease this : and fearing to displease thee, map walke and continue in the obedience of thy come mandements, and finally at. & taine everlatting iop and fe. liettie, through our Lord Je. fus Chaift, which lineth and raigneth &

to Salvation.

raigneth with thee, and the holy Ghost, world without and the end. So be it.

A Prayer when shee is deliuered.

O soy Lord GDD, 3 of thanke the withall my beart, wit, understanding, and power, for that thou has bouchfased to deliver mix out of the perill of this most dangerous travell, and has lent into this world, out of my wofull wombe, this childe, of this childe, of

The Path-way childe, a creature of thine owne falhioning, forming, and hape, like buto the reft of the children of thy creatis? on, for which I am not able worthily enough of my own fraile nature, to give to the condigne thanks, praise, honour, and glozy, for thy fo great benefits thewed buto me, in pulling me out from the pits brinke of death, eas fing and relieuing all my wofull forrowes, laborious pangs, and most grienous throwes, bitter anguithes,

to Saluation, and buspeakeable paynes, which I could neuer have es scaped, without thy most fingular aide, belpe, reliefe and fuccour : Wherefoze, 3 thy most humble handmayd, with ftedfaft and pure heart and hands, doe powie out Spefoze the my Lozd God, and onely Sautour, thefe mp ample prayers of thankels giuing (the fruit of my faith, & d hope, trust, charitie, and ale Qured confidence) which I have in the as concerning my felfe, that now thou half 37 2

The Path-way preferued me, for a further triall of my bocation and fernice towards the, in this vale of transitozy life, where, in 3 may have time, by thy 6 divine permittion and luffe. rance, to direct all my fteps of in thy waves, and to honour and glozifie the in my foule and body, with condigne thanks, in reiopcing in thy bely name, according to thy most blested word, wherein e thou haft declared, that a wo. 2 man, as long as the is in tra, uell of her childe-bearing, the

to Saluation. is forrowfull, heaute, and full of anguith and intollerable paines: but as some as the childe is borne, the lear. neth Araightwapes to foz, get all her paines, not res membring them any longer, and beginneth to reforce, for that the bath brought forth a child into the westd. Quen fo (D Lozd) fareth it with me, thy poze, humble, and & obedient fernant, now rese ioycing, in that it hath pleas fed the to make me a glad mother, in bringing forth

The Path-way this childe, whom now 3 doe present before the face of thy diuine Maiellie, with an ear. 6 neft zeale of a gooly Spirit, and most pure affection, S praying and befeething the euerlafting God, bere to preferue this childe, accord oing to thy most holy will, that it may entoy the benefits of all thy heavenly Sa. craments, to live, and ferue the in purenelle of life, as a faithful member of the Chais Atian congregation, wherein the name by it may be glozi.

to Saluation.

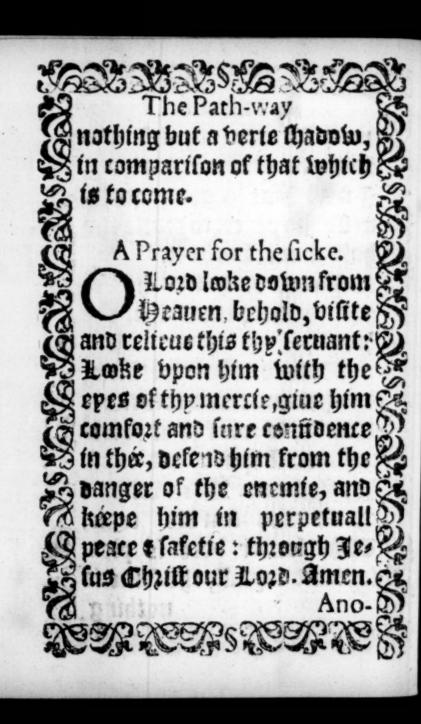
fied, honoured, and praised world without end, So

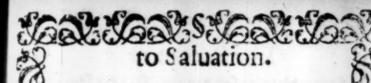
A Prayer when a man commeth home from his labour.

Lozd, moze like to thy holy nature, then a quiet minde: thou hast called be out of the troublesome disquietnesse of the world, into that thy quiet rest and peace, which the world cannot a give,

The Path-way give, being fuch a peace that paffeth all mens bnoerffand. ing. Boules be ogdayned for be, that therby we might d be defended from the injurie of weather, from the cruels tie of bealts, from disquiet. Inelle of people, and rest from the toiles of the world. D gracious Father, graunt that through the great mer. Q cie, my body may enter into this house, from outward actions, but so, that it may b become lurome, and obedi. ent to the foule, and make

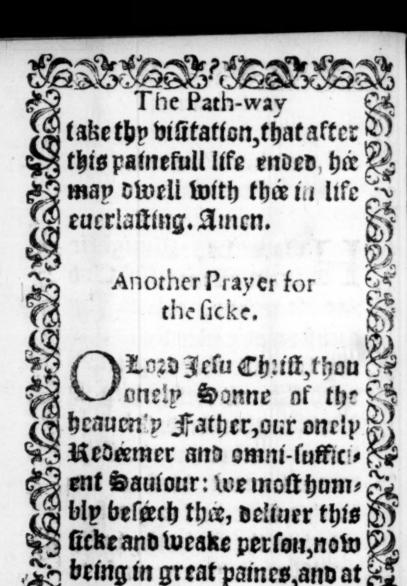
to Saluation. no relicance against the fame, that in foule and bodp, I may have a godly quiet. neffe and peace, to praife thy holp name. Sobe it. Peace be in this house, and to all that dwell in the fame. Thinke what a returne, and how merrie a returne it will be, to come to our eter. nall, meft quiet, and most happie home. Then will alt griefe and forrow ceale. Whatsocuer here is please fant and topfull, the fame is nothing





Another Prayer for the sicke.

Land most merciful God and Saniour, extend thy accustomed godnesse to this thy fernant that is gricued with fickneffe, bifite him D Lozo, as thou diedeft Peters wives mother and the Cap. taines feruant. Keftoze bn. to this licke person his foz. mer health (ifit bethy will) oz elfe giue him grace fo to take



the 8

to Saluation. the point to depart out of this world, from all irlifome and terrible affaults and temptations of the Divell, finne and hell. Deliver him, D Lozd, as thon deliveredit & Noc from the raging wanes & of the Sea: Lot from the & destruction of Sodome: Abraham from the feare of the & Chaldes: the children of Q Ifrael, from the tyzannie of Pharaoh: Dauid from the hand of Goliah : the thice of men from the violence of the fierie Furnace in Babtion : Daniel

The Path-way Daniel from the mouth of the Lions : Ionas from the & belly of the Whale fift: and Peter from the pailon of He-S rod. Quen lo (D gratious ? Lord) deliner the soule of Ithis person, both now and Q whensoever he shall depart ex bence, from all perill and D banger. Dpen bnto him at the houre of death, the doze of Paradile, the gates of S beauen, and the entry of e. uerlacking life. D Lozd Jes In Christ forgive him all his finnes, and leade him with 1000

to Saluation. iop, into the kingdome of thy heavenip father, even buto the bosome of Abraham, and appoint him buto enerlafting reft, that he may retopce with thee, and with all the elect childeen of God, in enerlatting life. Amen. The licke mans Prayer. Ded hearken buto my paper, and give eare to my most humble requests, D most mercifull &DD D Father of all mercies,

The Path-way the Father of our Lozd and Saufour Jefus Chaift, be mercifull to mie a anner: Daue pittie on mie, and quickly belpe me poze lozetch, foz the most bitter @ Paffion. and most precious ? death of Jefus Chaift thy onely begotten Sonne, and our alone Redeemer & Sa. ufour. Enter not into tudge. 6 ment with thy fernant, Do Lozd. Handle me not ac. a cording to my deferts, and merits, neither reward me b after mine iniquities, but

to Saluation. for thine infinite and bn. measurable bountie and er. cabing great mercie, receine me, and take me into the fa. nour. I milerable and weak creature, am in thy hand, I am the bond-fernant and the Doebter, D meft gentle God: D mod fauourable Father, forfake me not; call me not away, poze wretch that I am : For I am thine, with all that euer 3 can make. Do man is able to Areng. 6 then me, no man is able to & deliner me, no man isable?

The Path-way to helps me, but thou alone. Thou art the true helper in adnersitie. Thou art the most fure and prefent com. o forter in all necellitie. Thou Lalone art our helper, and Bulwarke, our Foztrede, and our most mightie and Arongly defended Tower. Ca Thou (D God) art our reses fuge, thou art our helper in O Sall our tribulations. In the, D Lord, doe I truff, let ome not be confounded. Let o Ime never be put to Chame, a let me not be deceiued of my hove. of

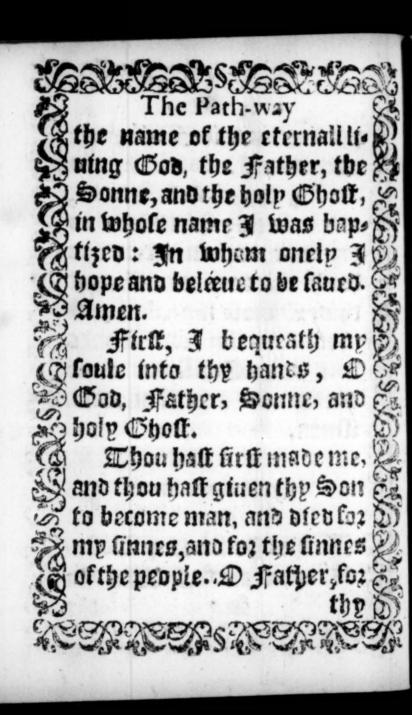
to Saluation. hope, but preferue me, for thy righteousnette fake. Bow downe thine eare bn. to me, make haft to beliner Ime. We my befender, Di God, and my frong holde, thou that maift sane me. for thou art my arength, and my refuge, yeathon art my God, and my deffinies arein thy hands. Lightenthy countenance bpon thy lernant, and laue me for thy mercies fake, D Lozd. And foz as much (D) (wet Father) as it is thy

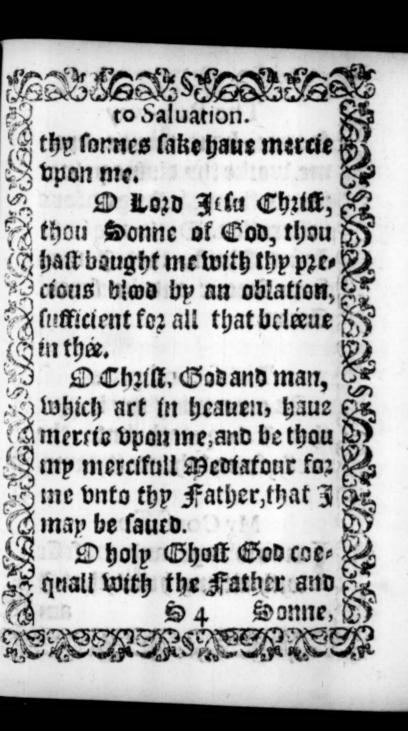
The Path-way godly pleasure, to call me now from this milerable life and weetched woels, 3 moff entirely belech the to 8 Defend me, in this agonie of 2 death, that neither Sathan noz his Ministers pzeuaile against me, but that I con- 6 tinue faithfull and constant onto the end, in the confestion & on of thy holy name, loking for full remittion of all my finnes, in the precious blod of thy welbeloued Sonne, & and my onely Sautour Je. fus Chaift, and that 3 de. parting &

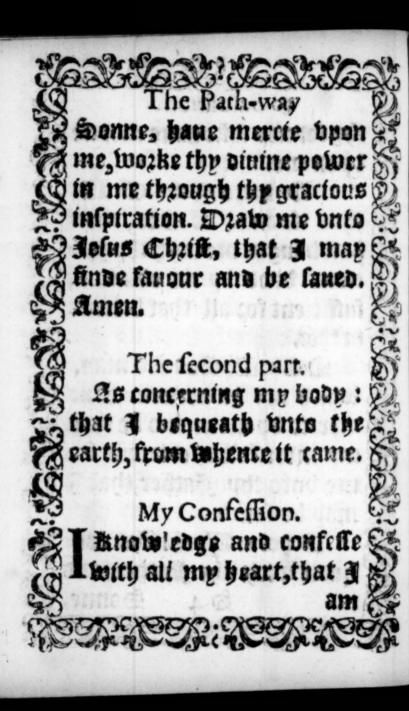
to Saluation. parting in this Faith, and perfect truft, map be placed among thy bleffed Saints, and heavenly spirits, and fo for cuer and euer remaine e with the in glozie. Graunt this, D moft mercifuli fa ther, for thy dere sonnes fake Jefus Chaift, our alone Dediatour and Aduscate. Amen.

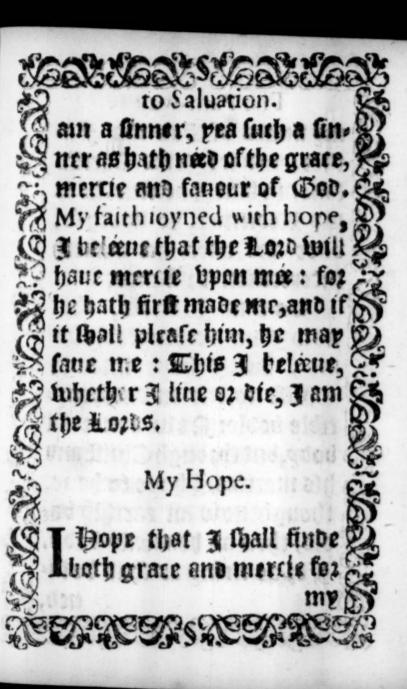
My Testament.

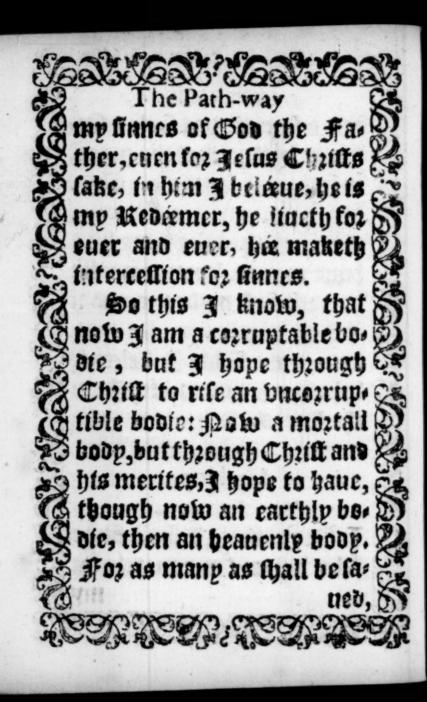
Dis I make my Telfa, ment and last Tuill: In



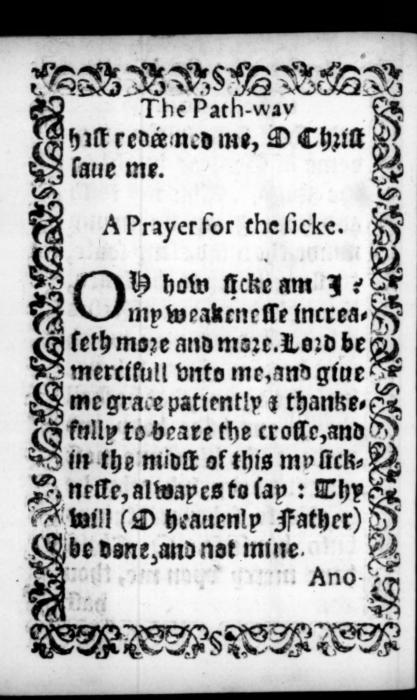


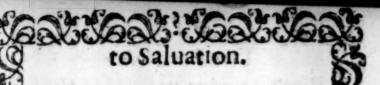






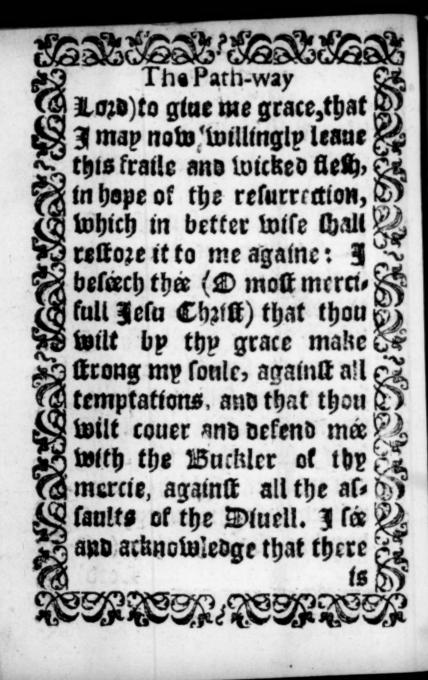
to Saluation. ued, shall hine in the king dome of God, as bright as the Sunne. This my faith e and hope 3 lap bp in my minde, the mind of my foule, truffing onelp to be faueb, through the merits of Jelus Chaift, God and man, which is in heaven. From whence we loke againe, that he hall s change our bilde body, and make it like his owne moft glozious body, whereby be is able to subdue all things onto himselfe. D Chaill have mercy bpon me, thou balt



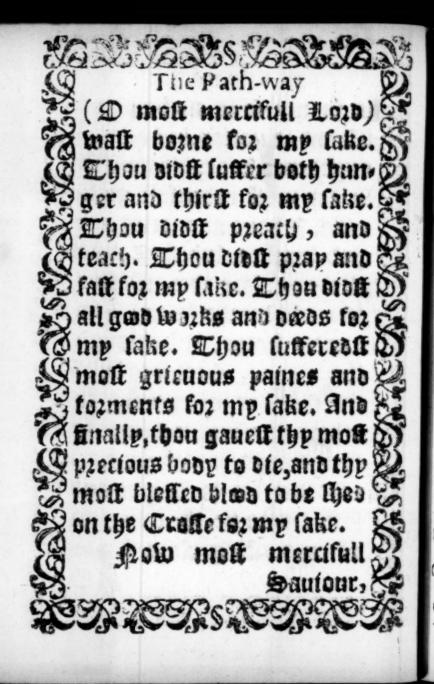


Another Prayer for the ficke.

Lozd Telus Chrift, which art the onely bealth of all men lining, and the everlating life of them which die in thy faith: 3 weetched finner gine and submit my seife wholp to thy most bleffed will. And 3 being fure, that the thing cannot perith which is coms mitted buto thy mercy, most humbly beleech the (D 人02日)



to Saluation. is in my felfe, no helpe of life and faluation, but all mp confidence, hope, and truftis in the most mercifull gwo. nede. I have no merits noz god workes, which I may alledge befoze thee. Df fins and cuill works (alas) 3 fe a great heape, but through & thy mercie, I truck to be of the number of them, to whom then wilt not impute? their finnes, but take and ac. cept me for righteous and b iuff, and to be the inheritor of everialting glozy. Thou



to Saluation. Sautour, let all thefe things profit me, which thou fræly haft ginen me, which haft gi. uen thy felfe for me : let thy blod cleance and walh away 2 the spots and foulenesse of my finnes. Let thy rightes oulnelle hide and couer mp onrighteoulnelle. Let the merits of thy pallion, and blod, be the latisfaction for mp finnes. Siue me, Lozo ? thy grace, that my faith, and & persivation in thy blod was & uer not fir me, but euer be 2 arme and constant, that the

The Path-way hope of thy mercie, and life enerlafting neuer becay in me, that charitie ware not colde in me: finally, that the weakentle of my felh, be a not ouercome with the feare of death. Grant me also (D most mercifull Santour) that when death hath thut by the eyes of my bodie; get! the eies of my foule may fill behold and loke bpon thee, and that when death bath taken nivan the ble of & my tongue and tyæch : pet g that my heart may crie, and

to Saluation. lay buto thee, D Lozd, into thy hands I give and com. mit my foule, Lozo Jelu take my fpirit. A thankef-giuing to God, for the departure of the faithfull out of this world. How can we (most love uing father) render & onto the sufficient thankes for thine inestimable gods neffe toward the faithfall? Deruants: Whom thou calling out of this wretched luozid,

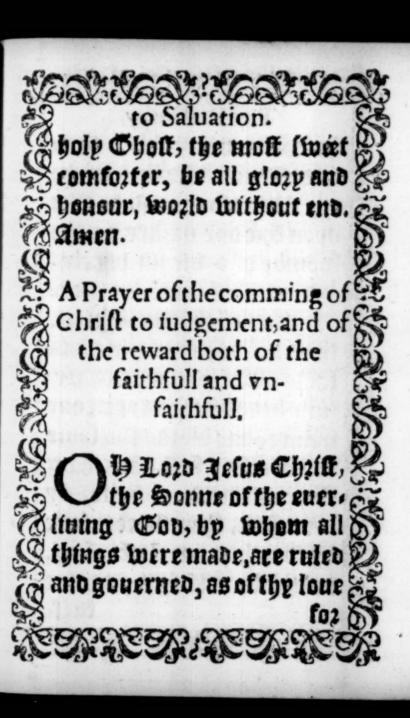
The Path-way wezld, bouchlafe to place in thy beauenly kingdome, as mong the gracious compas nie of thy holy Angels, and bleffed Saints. D full precious is the death of the faithfull in thy fight. Bleffed are the dead that die in thee. D Lord: For they are at rest from their painefull tra. @ nels and labour. The foules of the righteous are in thy hand, D God, and the paine & ofdeath Chalnot touch them. & In the fight of the buwife they appears to die, but they ared

to Saluation. are in peace. They thine as the sparks that run through the red bulb. They gliffer as the hining heaven. They are as the Starres, world & without end. They are as the Angels of God. They are clad with white gare ments, and haue golden Crownes bpon their yeads. They doe feruice day and night, befoze the glozious throne of thy diaine Water & fie. They neither hunger, noz thirff any moze, neither doth the Sunne, or any heat &

ALEST: LESTER The Path-way fall bpon them: for the Lambe, which is in the mid. deft of the Throne, gouers neth them, and leadeth them & to the lining-fountaine of § waters. They follow the Lambe, whether fo euer be Dogoeth. They have foch giopes, as cie bath not fæne, & noz eare hath heard, neither & is there any heart able to thinke them: infinite and Q buspeakeable are the trea. Glures (D Lord) lubich thou and haft laid by for them, that & depart in thy faith. For thefe ?

to Saluation. thele thy fatherly benefits toward the foule of the faith. full, and for that it hath pleas, fed the to call this our Chat. Itian brother, from this vale of of milerie, buto the heaven, & ly kingdome : we give onto the most heartie thankes, & humbly befæching the, that & thou wilt take like care for & vs, and fo governe vs, with Q thy holy spirit both in lickes nelle, and in health, that we a may line a god and godly & life in this present world, and when so ever it shall be

The Path-way thy god pleasure to call bs hence, we may with Arong faith in thee, and in the Son Chaif Jefn our Lozd, com. mend both our bodies, and foules into thy mercifull hands, and through the gods nells be placed in thy glozis ous kingdome, among thy faithfull cholen people, and To for euer and euer praife and magnifie the our hear ueuly Father, to whom? with thy bearely beloued ? Sonne Jelus Chailt our Lozd and Sanfour, and the bolp 8



The Path-way for our revemption, thou diddest not disdaine to be our Dediatour, and to take bpon the our nature, in the wombe of a birgin purelp, and lutthout finne, by the o. C peration of thy holy fricit, that both thou mightelt in thine owne person, wonders fully beautifie, and eralt our nature, and worke the fame in bs also: first abolishing? the guiltineffe of finne, by Fremission, then some it felfe by beath; and late of all, beath, by railing bp againe thefe o

to Saluation. these our bodies, that they may be like buto thine olune glozious, and immoztall bos die, according to the pomer, wherewith thou art able to subsect all things buto the: as (3 fap) of thy lone for our redemption, thou became Imelt man, and that most proze, a afflicted byon carth, by the space of there and thir, tie peares at the lead, in molt humflitte, and payeoft the price of our ranfome, by thy moft bitter beath and paffie! on, for the which I most nears d

he Path-way heartily give thanks to the: to of the same by loue to. wards bs, in thy god time thou wilt come againe in the clouds of beauen, with por wer and great glozy, with & flaming fire, with thoulands of Saints, with Angels of thy power, with a mightie & crie, bout of an Archangell, & and blaft of a Trumpet, for bainly as a lightning, which Chineth from the Caft, ec. When men thinke leaft, enen as a there in the night, when men be a flepe, thou wilt fo come o

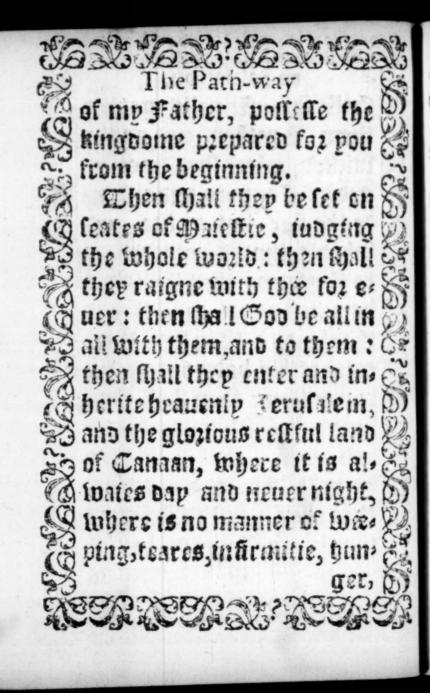
to Saluation. come (3 fay) thus fodainly in the twinkling of an eie, all men that euer haue beene, be, and hall be, with women and chilozen appearing bes fore thy Tribunall judgement feat, to render account § of all things, which thep have thought, Spoken, and ? done against thy law, open, ly, and before all Angels, Saints, and Dinels, and fo to receive the instreward of thy bengeance, if that they & haue not repented, and obey, & ed thy Gospell, and so be,

The Path-way part from the to the Divell and his Angels, and all the wicked, which euer haue bæne oz hall be, into hell ! fire, which is buquenchable, and of paines intollerable, eafelette, endiette, hopelette, enen fro the face of thy gio, rious a mightie power: but 9 if they have repented and belæned thy Gospell: tfthey be found watching with their Lamps, and Dyle in their hands : if they be found read vie apparrelled, with the wedding garment of innos cencie: 8

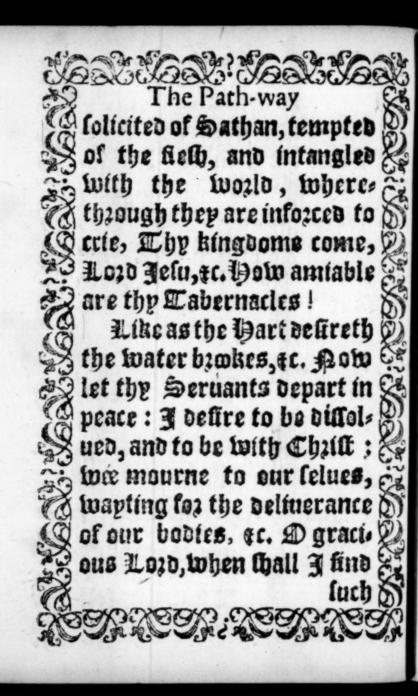
to Saluation. cencie : if they have not hardned their hearts, and horded by the Treasure of thy vengeance, in the day of weath, to be renealed, but? hane bled the time of grace, g the acceptable time, the time & of faluation, that is, the time (of this life in the which thou Arctchest out thy hand, and spreadest thine armes, calling and crying buto bs, to come bnto the, which art mæke in heart, and lowly : 3 for thou wilt ease all that labour, and are heavie laden:

The Path-way If they have vifited the fick, and priloners, comforted the comfortlesse, fed the hungry cloathed the naked, lodged the harbourlette: If they ? haue not laben their hearts with Gluttonie and furfet. O ting, and carefulnette of this g life: If they have not digged and his their talent in the S ground, doing no good there. with, but haue beene faith full to occupie the gifts to the glorie, and here walked their garments in thy blod by bartie repentance: then

to Saluation. shall the Angells gather them together, not as the wicked, which thall be colle. ded as Faggots, and caft into the fire, but as the god & wheate that is gathered in. to thy barne: then Chall they & be caught bp to met the in & the clouds: then thall their corruptible body put on ins & corruption: then thall thep & be indued with immortalitie and glozie: then hall thep? be with thee, and goe whi. E ther thou goeff: then thall they beare, Come per bleded?



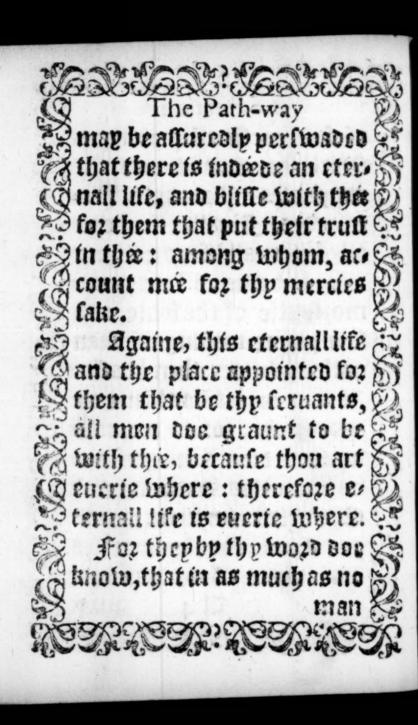
to Saluation. ger, colde, ficknelle, enuie, malice, noz finne : but al. wates toy without forom, a mirth without measure, & pleasure without paine, bea. 2 uenly harmonie, most plear Q fant Gelodie, faying and finging: Holp, holp, holp, Lord God of Boatts, ec fi- & nally, the eye hath not fæne, the eare hath not heard, net & ther bath it entred into the heart of man, what they hal & then inherit and moff furely & entop, although here they be tozmented prifoned burned,



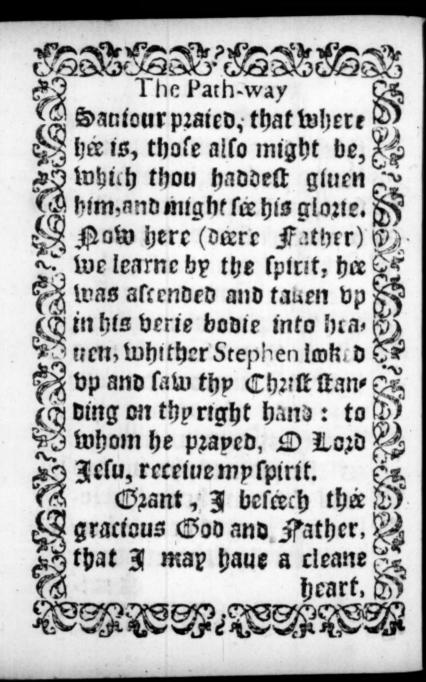
to Saluation. fuch mercie with the, that 3 may repent, belœue, hope, and loke for thefe things, with the fruition of those heavenite topes which thou & haft prepared for all them that feare thee, and to rest with the for euermore. A Prayer concerning life euerlasting, the place where it is, and the incomparable ioyes thereof. hat there is an enerla. Aing life, none will de.

The Path-way nie, but fuch as will denie God. For if he be true and iuft (which be must nedes be,ozelle he is not ODD) then can there not be but an eternall life. That he bath both spoken it, and promised it in Math. 25.1Cor. 16. Heb. 4.11.& 13.1 Pet. 1.it plainly & appeareth, and elfe where in berte many places. So that fo denie and everlaiting life, is to benie God, to denie Chaiff, and all that euer bee [did : also to denie all dutte & and religion, to condemme

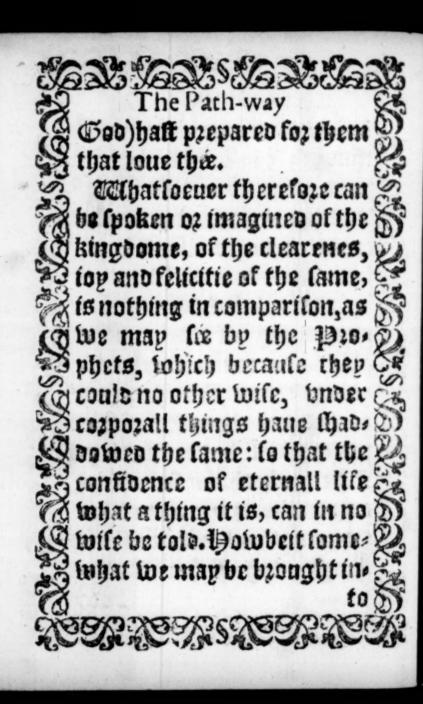
to Saluation. of folithnette all god men, Martires, Confellours, C. uangelists, Paophets, Pas triarkes. Finally, the denis all of eternall life, is nothing elle, but a deniall of the im, mortalitie of the foule, and fo a plaine making of man nothing better then beafts. If it be fo, let be then eate and dainke, for to morrow we thall die. Lozd preferue vs from this Saduciall and Opicurialt impictie, and grant bs, for thy mercies fabe (deare God) that wee



to Saluation. man can le the and line: this eternall life and thy bleffed prefence, is most pleas fant, and had in fruition after in another world, whereun. to by corporall death, they doe depart, and are translated to a place above them, where thou dwellest in a light, whereunto no man can appreach. Abrahams book fome (they read) was abone, & as the place of the wicked was alow and beneath. Helias was caught by into hear uen, and thy Son our dere Saut. 2



to Saluation. heart, moze and moze to fee the, and fo in spirit to fe and iwhe often byon this place, whither bring mie at the h length in botte allo, 3 hum & blp prap thee. Pow, what a thing this eucrlafting life is no man is able to conceine, much leffe ? able to bitter. For the peace of God, which is eternal life, paleth all bnderffanding. The eye hath not fæne, the eare hath not beard, neither & can mans bart conceive thole & things, which thou (deare (Bod)



to Saluation. to some fight of it, by earthly things, to thinke on this Clost. If God hath giuen here lo many things, in a frange place, bow many are the great god things that be at home: If in a prison are so many mercies, how many & are there in the Pallace: 3f the wicked haus so many benefits, what is the Roze prepared for thy fervants, Dh Lozd - If the Children finde fuch comforts, in the day of teares and mourning, what chall they finde in the Dap

The Path-way day of the Marriage: If with beafts men being, haue the ble of innumerable blef angs, Dh how many are the blestings which thep thall eniop with the Angels and with this thy felfe, (Docare God) when they hal fæ thæ, and have the fruition of thee, & in whom is fulnelle with e out leathing of all god and R faire things: fo that nothing can be moze defired, and that for enermore. This thy chilozen doe not fæ, as thep now belowe it : I fay, that euen [

to Saluation. enen in their bodies, they shall se it foz euer, as lob faid: Thep belæue that thep thall fe thee, and their owne epes behold the when thefe our copposal cies, our bodies being raised, thall dee their s duetics. Such a knowledge of the, they belieue to haue, as thall not be enely in tellequall, and byfaith, as now it is : but enen a full ? fight, and fruition, yea, a conse function and fellowship with & the. Dolv thep fee but in a glaffe, euen in a darke fpeak

The Path-way ing : but then they thall fe face to face. For faith, though, it be the lubstance of things hoped for, and a certaine darke fight of the yet it may not be compared to the res ward of faith and glozious fight, which we shall se in b this life to come, when faith and hope thall ceafe. Polo thp children know that thep be thy fons, though it yet ap. peare not what they hall be. Mic know (say they) that when our Chaift, God and man, thall appeare, then thall

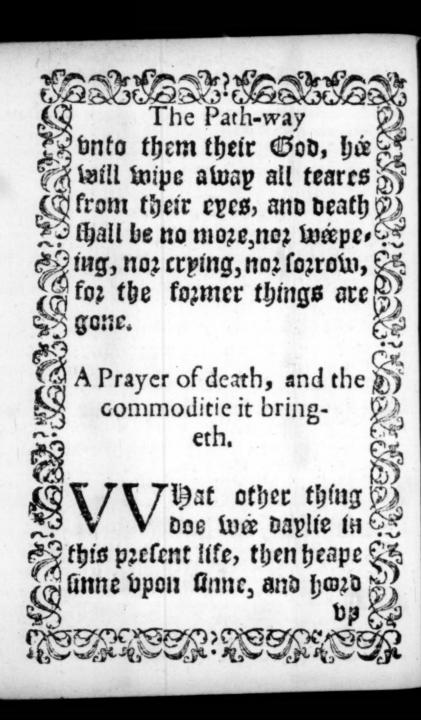
to Saluation. mé belike unto him: foz we Chall fe him, euen as he is. Dh great prerogative, to fe Chaift as he is. Willich is not to be confidered fo much foz & the godhead it felfe: as Paul both also write, that when al things are subject buto the Sonne, then shall be be sub- & ice buto the (oeare Father) also) so that God map be all in all. And therefore Thrift & our Saufour prayed for be, that we might know the, the only true God: not that our Chailt thy Son is not with

The Path-way thee, the true coequall and substanciall &DD, but that wie might know how that after the indgement, fuch a mplerie of his Dedia, toghip hall not be in heas uen, as it is now in earth. Then thou bleffed Trinitie God the Father, God the S Sonne, and God the hely & Shoft, halt be al in all: thou thalf be the end of our der? Gres: thou halt be loked bp. on without end, thou Chalt & be loved without loathing, thou halt be praised without ? wearts &

to Saluation. wearinette. Although loathe somnesse be wont to follow fulnelle, pet our fulnelle in the contemplation of thy pleasures, thall bring with b it no kinde at all of loath fom, 68 neffe: Societie of iopes Mall & be in the beholding of thee. Pleasures are on thy right hand for euer. We thall be o latisfied, when we arise as ter thine Image, I meane, in the refurreation. Dhoare & Father, thew thy felfe buto & bs, and wie afte no moze. Dh graunt bs with thy? Saints &

The Path-way Saints in euerlatting life, to praise with perpetuall prais les, thy holy name. Dappie then, and happy againe were wee if that day were come, that we might fing with thy Angels, Cloers, and innumerable thousands, a new fong, and fay: thou Chailt (Jelu, lubich was Caine, art mosthie to receiue power, Sand riches, and wifedome, & and Arength, and honor, and glozie, and bleffing. In this & bleffed life, all kinde of mala. dies, griefes, forrowes and eulis, h

to Saluation. euils, be farre alway, and all full of all kinde of mirth, top, and pleasure. Dh that wee might sæ now, a little with 36. John, that holfe Cittie, new Jernsalem, descending from heaven, prepared of § Tod as a Bzide trimmed for her husband! Dh that wie might now fomething heare that great boyce speaking out of the throne, Behold the Tabernacle of God is & with men, and he will dwell with them, and they hall be his people, and hee thall be



to Saluation. bp trespalle bpon trespalle: So that this day is worke alwates then petterday, by increating of dapes, lo fins, and therefore thy indignation on (god Lozd) is against bs: but when we thall be let goe out of the pailon of this bos die, and so taken into the bleffed companie, then hall we be in mott fafetie of im. moztalitie, and faluation, then hall come buto bs, no fickneffe, no næde, no paine, ? no kinde of eutil to foule oz bodie, but inhatfoeuer goo

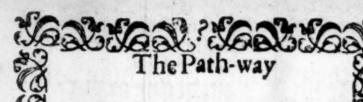
The Path-way we can with, that thall we haue, and whatsoener wie loath, shall be farre from bs. D dere Father, that We had faith to behold thefe & things, accordingly. D that & our hearts were perswaded g thereof, and our affections inflamed with the defire of 3 them. Then Mould we line in longing for that which & now we most loathe. Dhelp bs, and graunt that we be. ing ignozant of things to come, and of the time of our death, which to the is certaine,

to Saluation. taine, may lo live, and finish our fourney bere, that we may be readie, and then de. part, when our departing may make most to the glorie and our comfort, through Chaift. Wihat is this life, but a (moke, a bapour, a ha. dom, a warfare, a bubble of water, a wozd, graffe, a flos wer : That thou thalt Die, it is most certaine, but the time, no man can tell when. The longer in this life thou doeff remaine, the moze! thou finnest, which wil turne

The Path-way to the more paine. 1By cogis tation of death, our mindes be often (in a manner) op. pressed with darknesse, be-Caufe we boe but remember 5 the light of the bodie, forget. ing the light of the minde, Dand of thy refurrection. Bere to remember the god? things, that after this life & Shall enfue, without wane, Gring, in certaintie of faith, and so chall the passage of do beath be moze befired. It is Wike a fayling over the fea, to our home and Countrep. Ca

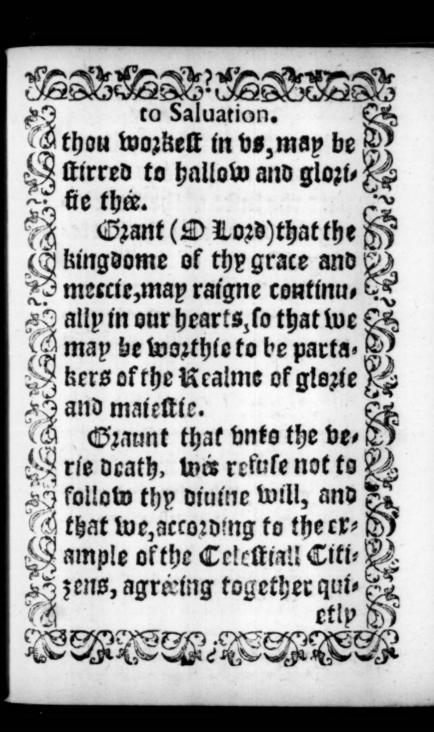
to Saluation. It is like a medecine oz pur. gation to the health of foule and bodie : it is the beft Philition: it is like to a wo. mans trauaile. Foz as the g childe being delinered, com. meth into a moze large o place then the womb, where in it did lie befoze : fo my foule being belivered out of of the bodie, commeth into a & much moze larger and fate & rer place, cuen into bea. duen.

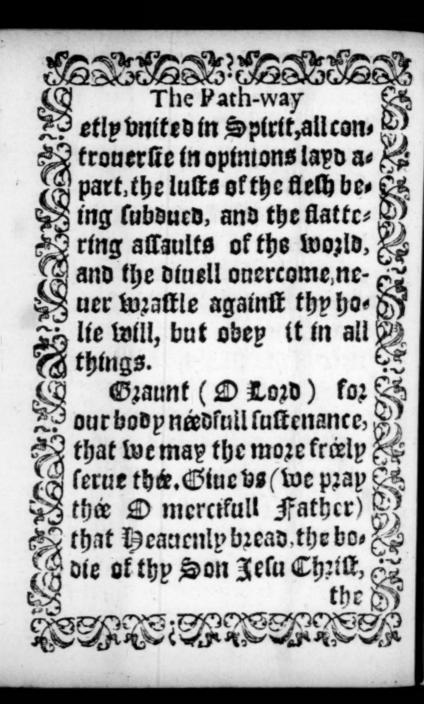
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A deuout Prayer to be faid daily.

Almightie and eternal God, which bouchlafed that we, as it were heaven, lie chilozen, should euerie one of bs call the our bear uenly Father: Graunt that among bs by purenelle and erample of innocent life, thy most holy name may be fandiffed, that all other Patis ons beholding our gooneffe & and vertuous dedes that thou





to Saluation. the verte fode and health of our foules: give bs the bread? of thy divine precepts, that h we may truly walk, and line after them. Gine bs the bread of the heavenly word, which is the R Arong fortrelle and fure des & fence of our louies, that wee & being wel fed and filled with this fode, may worthily run to the celetiali feat, where as is no hunger. Graunt (D Lord) that we patiently beare and luffer our enemies, and luch as

The Path-way burt bs, and willingly to fozgiue the offences commit. ted against bs, that so wie may finde the Lord in forgis uing bs our trespattes, milde and mercifull. Graunt (DE Lord) that we be not biter. O ly led into temptation, that thereby wie should be lost. But in all perils of temptas tion, and in the middelt of the Comie tempells, and tribulations, let bs thy chile § dien, perceine and feele thy Fatherly fuccour readie to ? helpe bs, leaft that wee be ouer. h

to Saluation. (ouercome with the naugh. ty craftes and deceits of the Tempter) Could be drawne into everlatting beltruction: but when we be wel affaged, approned, and purged with the fire of temptation, then Ca let be finith our courle, and of fo well and valiantly fight, that we may for enermore line with the in the heaven, Q Ip Cittie, where and against the which, no maner temp. tation can prenaile. Finally & grant moft merciful Father, that we, through the best

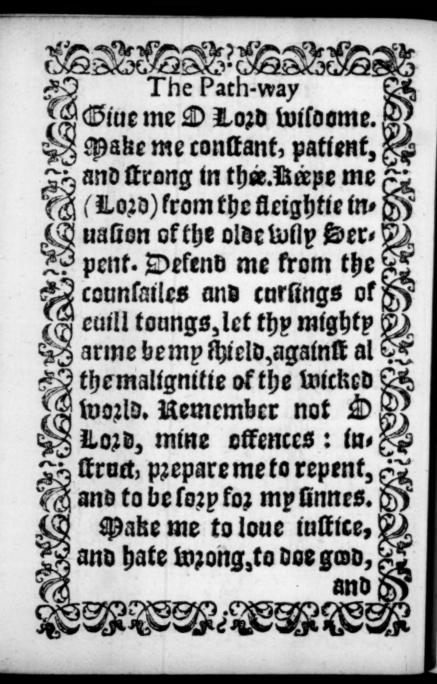
The Path-way nigne gwonelle, may be deliuered from all enils prefent and to come, both in bedy and foule, and that at the last, the poke of that foule fiend bes ing haken off, we may pole leffe the heritage of the king. dome, which thy sonne with his precious blod bought for & bs thy chilozen: and there for e ever to have the fruition of D delectial delectations, accompanied with Angels and d bleffed Saints, through the & help, benignitie, and grace of & our Saufour Jelus Chaift :

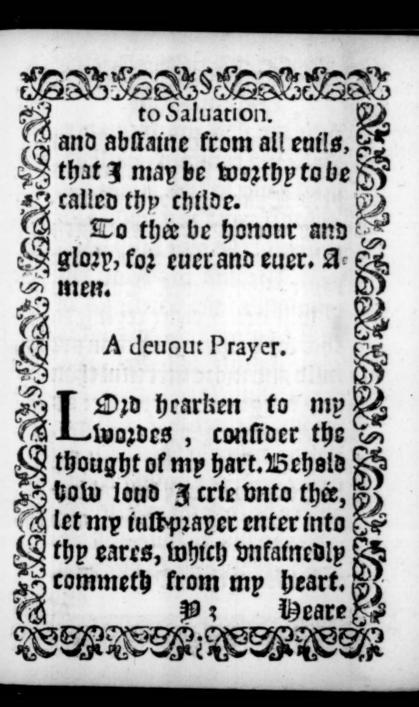
to Saluation.

to whom, s to the our Fa, ther, and to the holy Ghou, to be glozie and honour, now and ener. Amen.

Another Prayer.

O Peanenly father, God & almighty, A pray and & beliech thy mercy benignly & to behold me thy bulworthy fernant, that A may by the gift of thy holy spirit, fernently believe thy king, bome, that A may know thy will, and worke thereafter.





The Path-way Beare me Lozd, foz 3 am poze and destitute of mans belp. Takecare for my foule, faue me thy feruant which suboly trusts in the, have g @ mercy bpon me, D Lozd, foz 23 3 will never cease crying to thie for helpe. For thou art & mild and moze merciful then & any tongue can expresse: as o often as the adverfarie affai. O dieth me, 3 will erie & call foz helpe buto the, I wil cal bp. on the in the day time, and in the night my cry shall not behid from the, D thou God

to Saluation. of the beauens, and maker of the waters, and Lozd of all ? creatures, heare me a poze anner calling bpon the, and putting my whole trult in & thy mercie. Baue mercie bpon me for the manifolde mercies fake, forgiue me all mine offences, Amen. A Thankelgiuing before Meate. Lozd one ODD and heanenly father, which of thy buspeakeable mercie

The Path-way towards bs, hast provided meate and dainke for the nourisment of our weake bodies, give bs grace to ble & Ithem reverently, as from § thy hands, with thankfull hearts: let thy bleating reft pon these thy god Creas tures to our comfort and fu. & Centation: and graunt wee humbly beliech thee, that as we doe hunger and thirst for this fode of our bodies, fo our foules may earneftly long after the foo of eternall life, through Jesus Christ

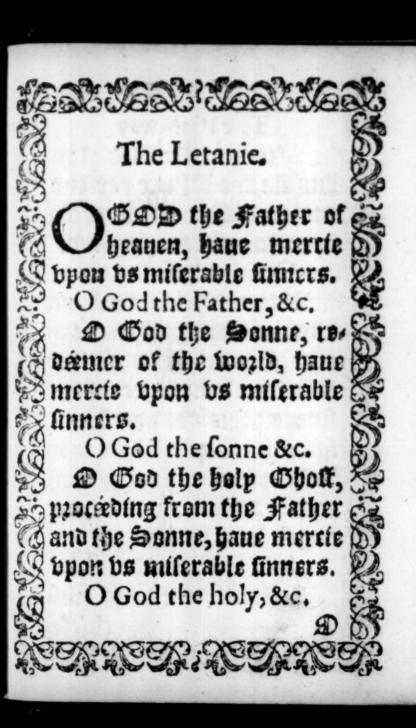
to Salvation.

our Lozd and Sautour, A. Simen.

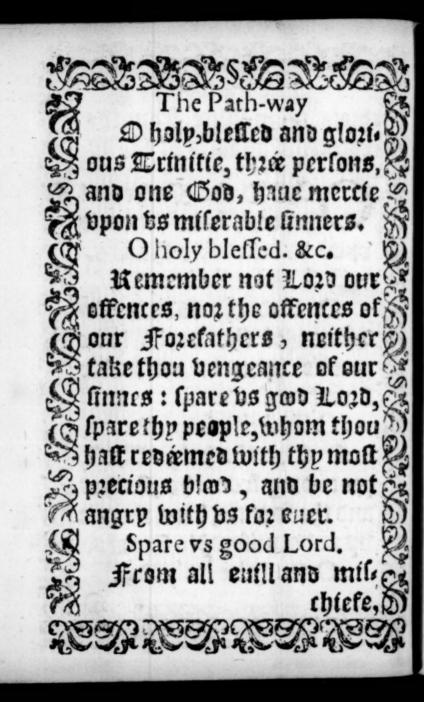
A Thankesgiuing after Meate.

Tod, which hast created, recemed, continually be preserved, and at this time seed by, be ascribed all honor, glorie, and power, might and dominion now and enermore. D Lord preserve thy Deferment by this Thurch but wherein we live, the the seed out.

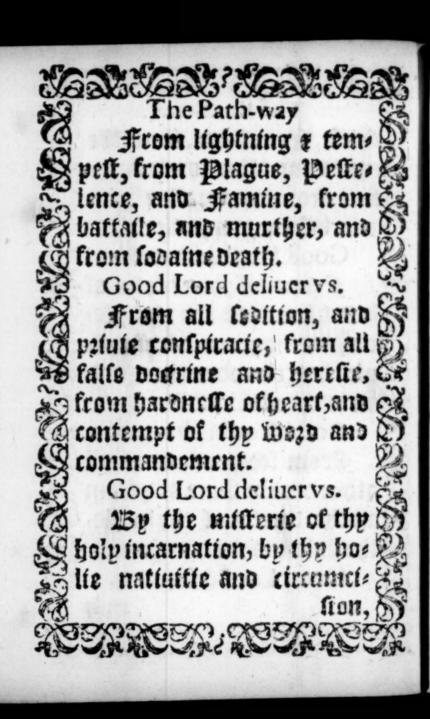
The Path-way Kings Paiestie, the Quene, the Prince, and the Realme: Braunt thy Gol. pell a fre pallage, confound Antichzia, and all herefies, finish some these dayes of linue, and bying be to ener. lafting peace, through thy Sonne our Lozd and Sa. uisur Zelus Chiff, Amen. The

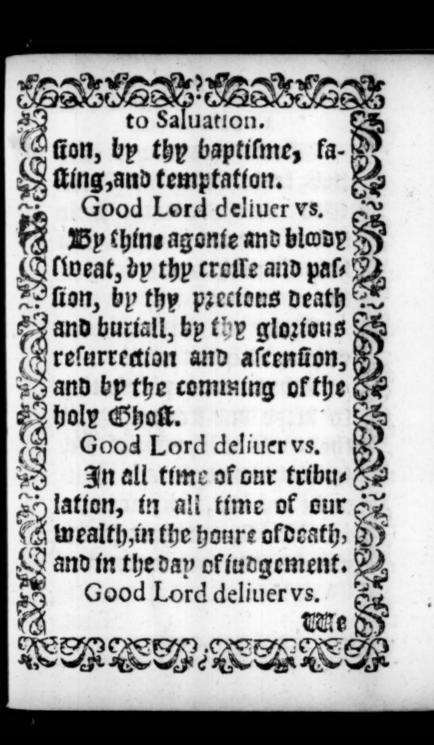


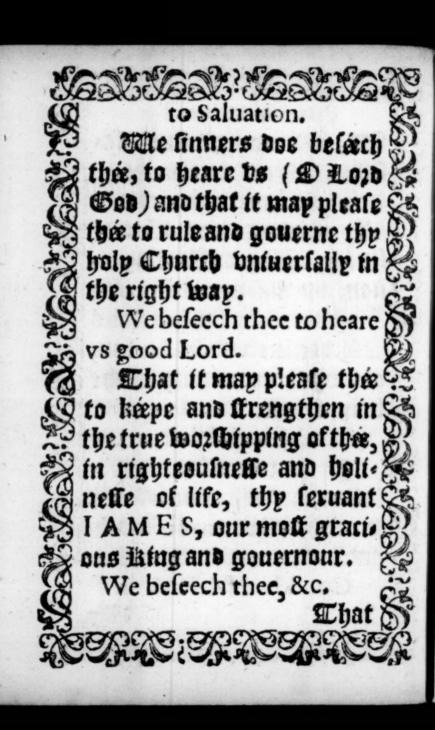
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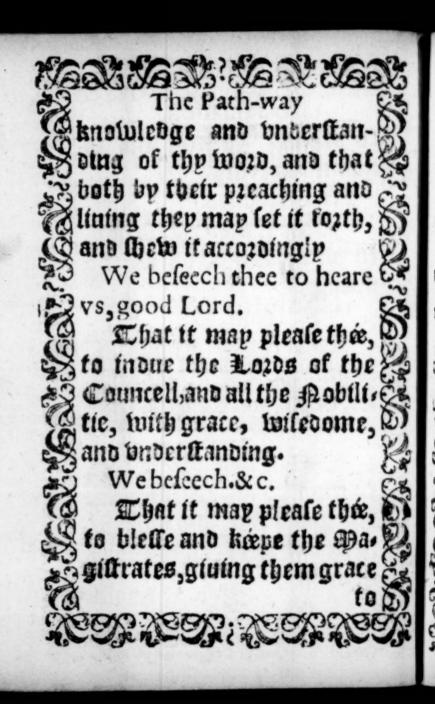
The Path-way thiefe, from finne, from the crafts and affaults of the dinell, from the wath & from everlatting damnation. Good Lord deliner vs. From all blindnette of heart, from pride, baine-glo. rte, and hypocrifie, from en. c uie, hatred and malice, and all bucharitablenelle. Good Lord deliuer vs. From fornication and all other beadly finne, and from all the deceits of the world, the fleth and the diueil. Good Lord deliuer vs,

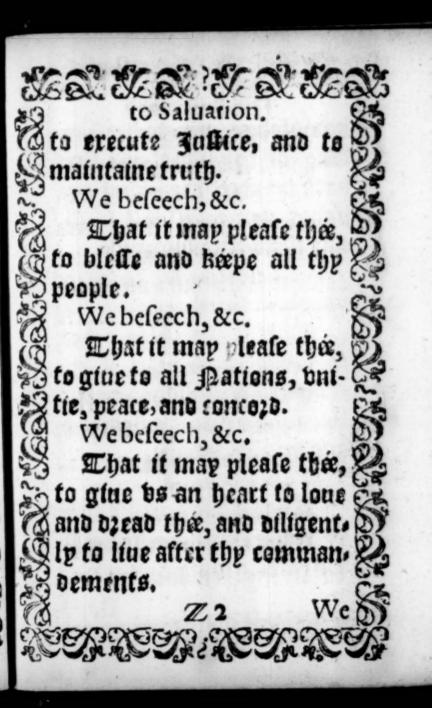


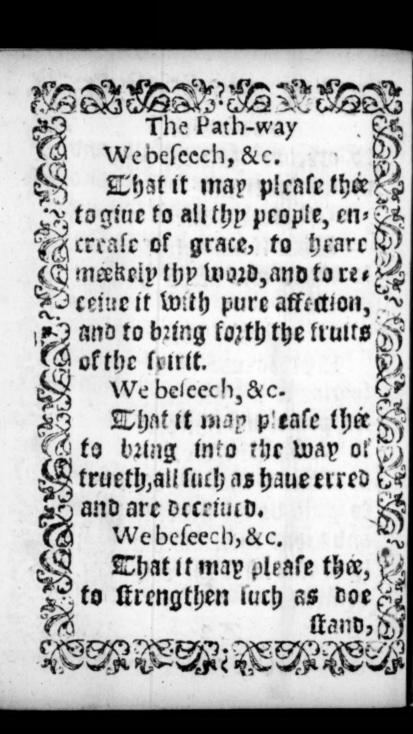


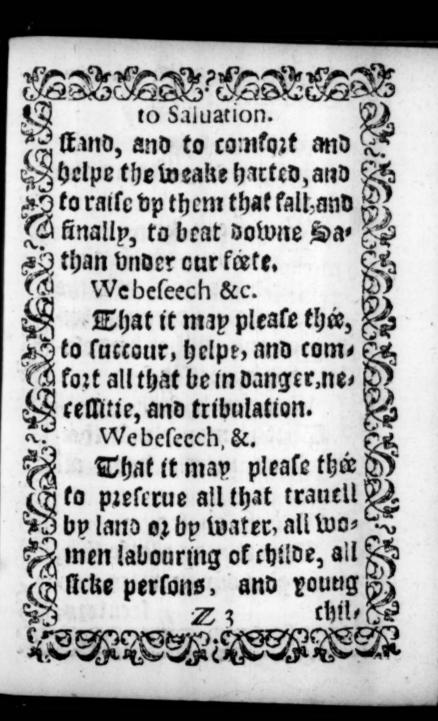


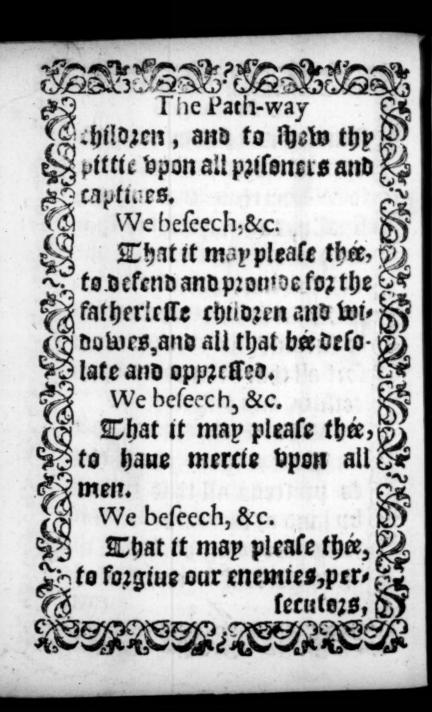
to Saluation. That it may please the to rule his heart in thy faith, feare and loue, and that hee may enermoze hane affiance d in thee, and ener fæke thy ho. nour and glozy. We befeech &c. That it may please this to be his defender and hees per, giving him the vidoxle ouer all his enemies. We beferch &c. That it may picale the to iluminate all Wishops, Pactors, and Ministers! of the Church, with true know:

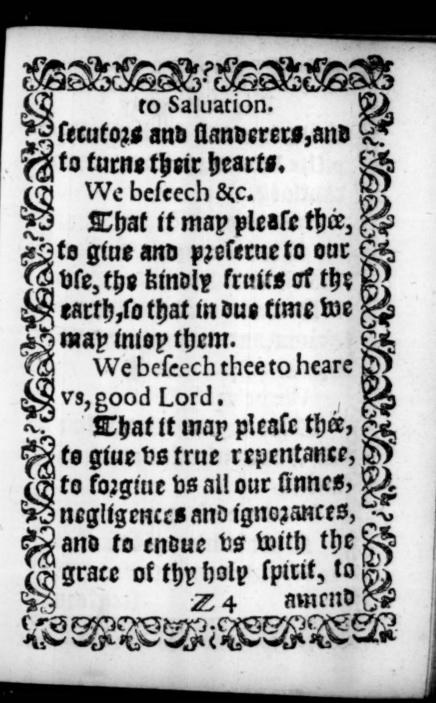


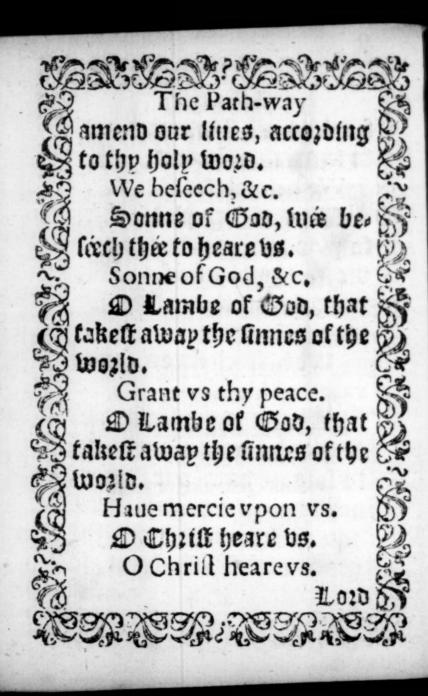


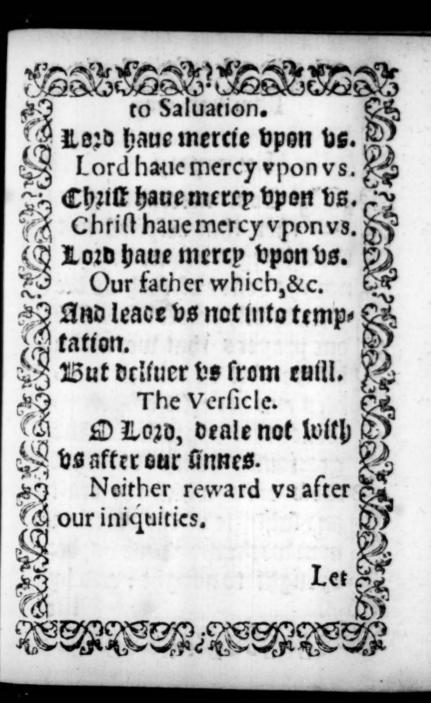


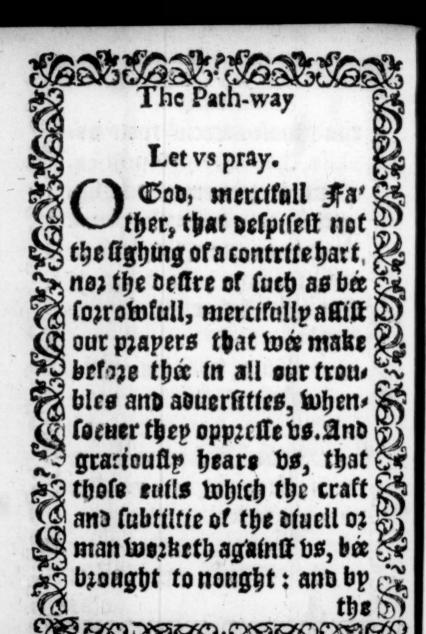


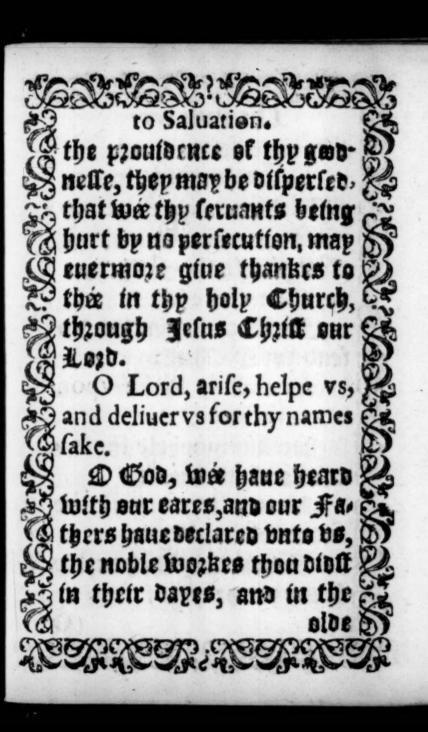


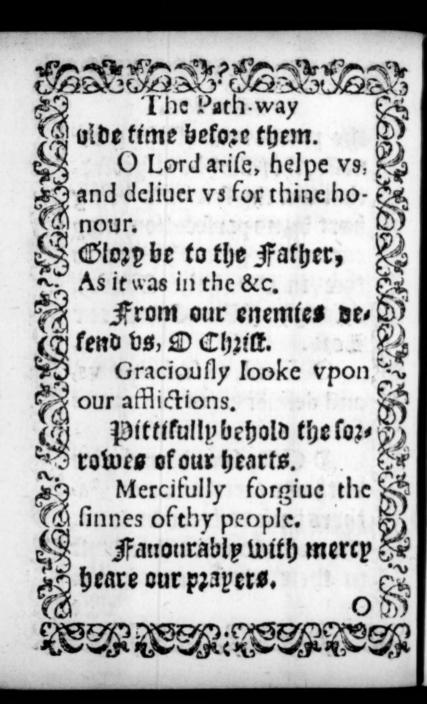


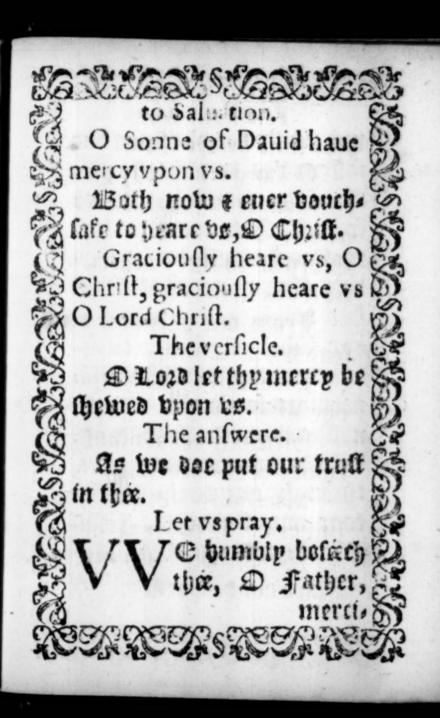


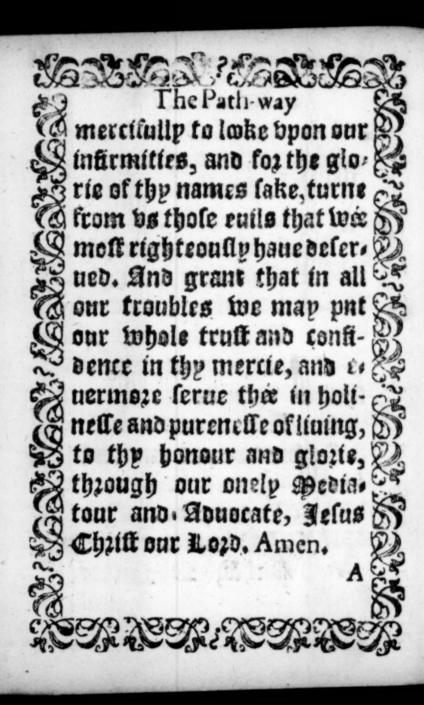








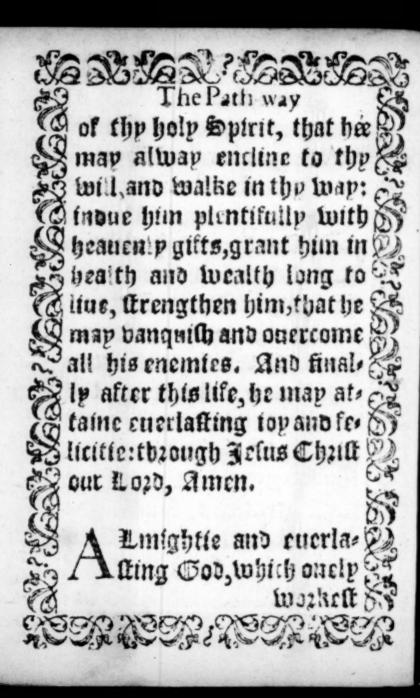






A Prayer for the Kings Maiellic.

Lord, our heavenly Father, high & migh. tie, Bing of Bings, Lozo of @ Lozds, the onely ruler of Princes, which boeft from thy throne beholde all the dwellers bpon earth, moft heartily we beseich the with 3 thy fauour, to beholde our moft gracious loueraigne Lozd, Hing lames, and fore plenish him with the grace



to Saluation. workelt great maruels, send dolune byon our Bilhops and Curates, and all congregations committed to their charge, the healthfull fpirit of the grace, and that thep may truely pleafe this, power byon them the contimuall dewe of thy bleffing: grant this, D Lozd, for the g honour of our Aduocate, and Mediatour Jelus Chaift. Amen.



A Prayer of Chrysostome.

Lmightie God, which I half given bs grace at & this time with one accord, O o to make our common suppli- ca & cations buto thee, and doeff (1) promise that when two or the begathered together 52 in thy name, thou wilt grant & their requefts, fulfill now, D Lozd, the delires, and petitions of thy feruants, as may be most expedient for them,

to Saluation. them, granting bs in this world knowledge of thy truth, and in the world to e come life euerlafting. Amen. Q A prayer for the affillance of Gods holy Spirit, in any spirituall or godly corporali action, or endeuour; fit to be vsed before euery lawfull enterprise, especially before euery diuine exercise. Bactous Lozd God, most mercifult, louing, & Aa2

The Path-way and helping Father the lap. porterofthe weake, the light of the blinde, the teacher of I the ignozant, the directer of S ail that call byon the in their godly endeucurs : 3 hum. d bly befæch thy Maiestic, in O the name of the Son Chailt es d Jelus to heare me, in whom D thou haft promifio, to gine onto the children what they & alke, to finde what they fæke; and to open unto them when they knocke. I come buto this, good father, not in mine owns, but in his

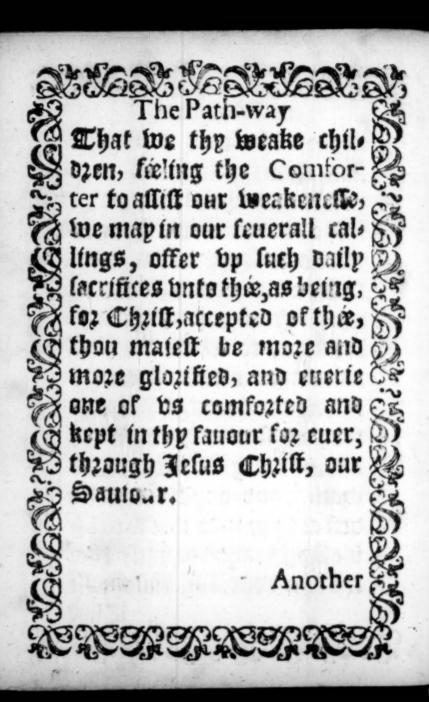
to Saluation. name, intreating the not for mine owne, but for his fake, to accept me into the prefence, to give me thy holy Spirit of wisedome, that 3 amay receive mercie, and Affinde grace. Dpen bnto me the gate of true knowledge, and affift me in mine inten-Doed enterprise: for, of my felfe, 3 am of a dull and weake bnderstanding, of a corrupt convertation, of a polluted heart, and of pro. phane lips; bulvorthy of & my felfe to attempt any Aaz wooldly

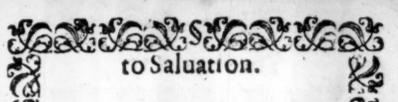
The Path-way worldly or corporall enter. paile, much lelle woathy to I take thy bleffed name into mp mouth, or to intermed. dle with any diaine office, function, oz calling. But d touch my heart, Lozd, and Sinkingle it with a coale from thine Altar, fo thall & my heart be renued, refore med and inlarged, the woods & of my mouth fandified, and the workes of my hands bleffed. According therefore onto thy promife, Lord, o. & pen my mouth and fillit: 8 Arengthen &

to Saluation. Arengthen my hands, econ, firme the powers and fences soth of my foule and body, to euerie gwot godiy action. It 3 is not in my power without d thy power, to open my nas turall lips, much ieffe able, yea, altogether bnable to o pen the doze of my heart, and to prepare mine ofone affections, to any bivine and holy action, or to frame the powers of my body rightly in any comfortable enter, prife, without thy mere working in me both the will

The Path-way and the dede. Dnelp mp confluence is, Lozd, that thou wilt be pleased to allift me, to enlighten my heart, to increase my knowledge, and to give me buderffan. bing according to the word: That by thee I may be en. abled in all mine actions, & enterpailes, and indensurs, to set forth thine owne glorie. Sandifie my inward defires, bleffe the will and the worke in me, and accept mp weake will for the effe. duall dede; And so season

to Saluation. mein both, that I may be fandified throughout. And grant that the fruits of all mine endenours, may lo effectually appeare, that my felfe in them, and by them, may be comforted; and thy childzen, to whose ble allo, è as to mine owne. I truely intend them, map be benefited, and firred up to a moze Inely fæling of their owne Swants, and a more ferious defire to pasy to the for the bleffings, and to praise this for thy relieuing fauours:





Another Prayer.

De God of all power, who bath called from 6 death that great Pastoz of his thiepe, our Logo Jelus, comfort and defend the flock which he hath redamed by the blond of the eternal Te. Chament, increase the num. ber of true Preachers, res pacific the rage of softmate tyzants, illuminate and ligh. ten the hearts of the igno. rant, relieve the paines, of

5 12 13 13 13 13 The Path-way fuch as be afflicted, but efpe: cially for those that suffer for the testimony of the truth: and finally, confound Sa. than by the power of our Logd Jelus Chrift. God & faue the Church bniverfall, our King and Realme: God comfort them that bee com. fortleffe: Lord increase our e faith D Lord for Christ the Sonnes fake, be merciful to the common-wealths where thy Gospell is truely pread ched, and harbour granted to the afflicted members of Chailes

